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The Christian Century

PUBLISHED WEEKLY

Another Look at the Dun Report
By Stewart Meacham

Famine Over India
By Donald F. Ebright

Exit Church College Religion
By a Professor

After an Electrocution
An Editorial

MAY 23, 1951

In This Issue

DONALD F. EBRIGHT

is a Methodist missionary in India who has been loaned by his mission board to the National Christian Council of India for his present term of service. He is in charge of Christian relief work in India and also of the N.C.C.'s office of audio-visual aids.

STEWART MEACHAM

comments on the Dun report from the viewpoint of a labor leader. He is assistant to the president of the Amalgamated Clothing Workers of America and also a member of the department of church and economic life in the National Council of Churches. He is also a member of a special study group organized by the World Council of Churches to study the significance of Christian work in modern industrialized society. Mr. Meacham was a minister at one time, graduating from Union Theological Seminary and serving as pastor of a Presbyterian church. In 1937 he joined the National Labor Relations Board and remained with the government until taking his present position in 1948.

A PROFESSOR

asks that his name not be used for what will probably be reasons obvious to any reader. He is a distinguished college professor, the head of his department, and has been president of a national society of college teachers.

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Coming Events

- May 21-24. Eighth annual Hiwassee Seminar, Hiwassee College, Madisonville, Tenn.; theme: "The Role of the Church in Developing Community Life."
May 25-27. Jehovah's Witnesses District Assemblies, Denver, Montreal, Winnipeg.
May 27. Chicago Sunday Evening Club; "Seminarian Preacher of the Year," speaker.
May 27. Presbyterian, U.S.A., General Assembly, Cincinnati.
June 1-3. Jehovah's Witnesses District Assemblies, Atlantic City, San Francisco.
June 1-9. Y.M.C.A.-Y.W.C.A. Student Conference, Davis, Okla.
June 2-9. Methodist Student Movement Regional Conference, Camp Glen Lake, Tex.
June 3-8. Religious Radio Workshop (N.C.C. Central Department of Broadcasting and Films), San Anselmo, Calif.
June 4-11. New York Student Christian Movement Conference, Cooperstown.
June 4-15. Estes Student Y.M.C.A.-Y.W.C.A. Conference, Association Camp, Colo.
June 5-8. Duke University Divinity School Annual Christian Convocation, Durham, N. C.; James A. Gray lectures, Paul Scherer.
June 5-11. Methodist Student Movement Regional Conference, Lake Junaluska, N. C.
June 6-8. Yale Divinity School Convocation; Beecher Lectures, Truman B. Douglas; Nathaniel William Taylor Lectures, Roland H. Bainton.
June 6-10. National Baptist Convention of America Sunday School Congress, San Francisco.
June 7-10. Lutheran World Federation Commission on World Missions, Breklum, Germany.
June 8-10. Jehovah's Witnesses District Assemblies, Atlanta, Edmonton, Alta.
June 9-16. Methodist Student Movement Regional Conference, Lake Point, S. D.
June 9-16. Student Christian Movement Conference, Carlisle, Pa.
June 9-16. Y.M.C.A.-Y.W.C.A. Student Christian Association Conference, Berea, Ky.
June 10-17. Y.M.C.A.-Y.W.C.A. Student Conference, Seabeck, Wash.
June 11-15. American Baptist Convention, Buffalo.
June 11-17. Geneva Student Conference, College Camp, Wis.
June 11-17. Student Christian Movement Conference, Lake Sebago, Me.
June 11-18. Methodist Student Movement Regional Conference, Camp Casowasco, N. Y.
June 11-22. Cornell University 22nd Town and Country Summer School (State College of Agriculture, Rural Church Institute), Ithaca, N. Y.
June 12-17. Augustana Lutheran Church Synodical Convention, Galesburg, Ill.
June 13-17. Lutheran Free Church 55th Annual Convention, Seattle.
June 13-17. Finnish Suomi Synod 62nd Annual Convention, Minneapolis.
June 13-18. Cumberland Presbyterian General Assembly and Missionary Convention, Longview, Tex.
June 14-15. International Missionary Council Seminar on the Christian Approach to the Jews, Princeton, N. J.
June 14-16. Conference on the Church and Agricultural Policy (N.C.C. Division of Christian Life and Work), Haverford, Pa.
June 14-18. National Council of Churches Executive Staff, Lake Geneva, Switz.
June 14-19. Ecumenical Institute Conference for Men and Women in Industry, Bomez, Switzerland.
June 15-30. 19th Centenary of St. Paul's Arrival in Greece, Greece.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

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Annual Hiwassee College, Tenn.; theme: "Church in Community Life."
 W. J. Wines, Denver, Colo.
 Day Evening Preacher of
 in, U.S.A., Cincinnati.
 Wines Division, Atlantic City, N.J.
 A.-Y.W.C.A. Davis, Calif.
 Student Conference, Berkeley, Calif.
 Radio Work-Participating and Calif.
 Student Conference, Berkeley, Calif.
 Y.M.C.A. Conference, Atlanta, Ga.
 Division, Christian, N. C.; Atlanta, Ga.
 Student Conference, Berkeley, Calif.
 School Lectures, Nathaniel, Berkeley, Calif.
 Baptist Con-World Federation of World Work, Atlanta, Ga.
 Student Conference, Berkeley, Calif.
 Movement, Pa.
 Y.W.C.A. Association, Berkeley, Calif.
 Y.W.C.A. Seaback, N.J.
 Baptist Con-Student Conference, Berkeley, Calif.
 Christian, Lake Superior, Berkeley, Calif.
 Student Conference, Berkeley, Calif.
 University of Chicago, Berkeley, Calif.
 Lutheran Convention, Berkeley, Calif.
 Church, Seattle, Wash.
 Synod, Minneapolis, Minn.
 Presbytery and Long, Ark.
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UNDENOMINATIONAL

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EDITORIAL

AS OUR READERS know, The Christian Century has been greatly interested in the contribution to religious freedom which Jehovah's Witnesses have made by their frequent appeals to the courts. At last reck-

Jehovah's Witnesses Defend A Liquor License

oning, the Witnesses had carried 46 cases to the U. S. Supreme Court and won 39 of them. Ask any lawyer whether or not that's a good batting average. The latest Jehovah's Witness victory to come to our attention, however, puts us in a quandary. We don't know whether a celebration is in order; perhaps it should be the opposite. Our Montreal correspondent reports on page 639 that the local superior court has ordered Mr. Duplessis to pay a Jehovah's Witness \$8,123. Mr. Duplessis being premier of the province of Quebec, and \$8,123 being a good deal of money, this sounds like another considerable legal triumph for the Witnesses. But on closer inspection we discover that the deed which moved Mr. Justice G. McKinnon to plaster such a fine on Premier Duplessis was that he had taken away the liquor license of one Frank Roncarelli, described by the justice as "a simple adherent of the [Witnesses] sect." Of course, the Quebec liquor commission actually took away Roncarelli's liquor license, but the premier was charged with responsibility for the act—which he admitted—and sued for the damages which resulted when Roncarelli could no longer sell liquor. The real nature of Roncarelli's offending, it came out at the trial, was that he habitually furnished bonds for other Witnesses who were arrested during Premier Duplessis's campaign to choke off Witness activities in Quebec province. It is of interest to see that a Canadian court will thus rebuke a high official of the state; but there certainly seems to be confusion somewhere when a man's religious liberty gets mixed up with his right to have his liquor license renewed.

A.M.A. Forces Ban on Book

THE POWER of the American Medical Association has been demonstrated again in a way which should cause thoughtful people concern over how far a private professional association should be allowed to go in its domination of public policy. In the March 31 issue of the *Journal of the American Medical Association*, Elmer L. Henderson, president of the A.M.A., quoted a sentence from a small book published by the Federal Security Agency. Result: According to the *Washington Post*, the

remaining 3,600 copies of the book were then destroyed by the Government Printing Office on orders of Oscar R. Ewing, federal security administrator, who has long been under fire by the association. The title of the book is "Common Human Needs—An Interpretation for Staff in Public Assistance Agencies." It was written in 1945 by Charlotte Towle, who is now teaching at the University of Chicago. Its whole point is that social workers must never forget that people needing public assistance are sensitive, individual human beings. They are not "cases." Insecurity makes them withdraw into self-centeredness. Rightly administered, public assistance can free the individual of this self-centeredness and give him an attitude of concern for others which will help him solve his own problem also. As expressed by Miss Towle in social work lingo, the idea came out like this: "Social security and public assistance programs are a basic essential for attainment of the socialized state envisaged in democratic ideology, a way of life which so far has been realized only in slight measure." Dr. Henderson took this sentence out of its context, capitalized the words "Socialized State" and made it carry a meaning which was entirely foreign to the author's intention. So a book which had served a useful and essentially democratic purpose in its five years of circulation is withdrawn and destroyed, and the A.M.A. chalks up another victory. One has only to read this book, as we have done, to wonder how many more such victories it will take to wake the American people up to the dangers of thought control. The book is still available from the University of Chicago Press.

An Offense Against Personal And Religious Liberty

THERE MAY BE some facts about that firing of the public school teacher in Boone, Iowa, which have not come out in the press and which would, if known, put a different light on the affair. On the basis of what has so far been printed, however, this episode must be set down as one of the most unjustified offenses against an American citizen's personal and religious liberty to transpire in a long time. It seems to be agreed by all parties that the contract of Robert F. Shorb, a machine shop instructor in the Boone schools, was not renewed because Mr. Shorb refused to take his son out of the town's parochial school. The school superintendent stated that there was no criticism of Mr. Shorb's work as a teacher. The school board did not claim that there had been anything in Mr. Shorb's contract which forbade him to send his boy

to a parochial school. It could only argue that there had always been a "gentlemen's understanding" in Boone that the children of public school teachers should attend public schools. So the school board, in the face of many protests from citizens and from the local junior chamber of commerce, first refused to renew Mr. Shorb's contract, and then refused to reconsider its refusal. The five gentlemen who make up the Boone school board probably believed they were standing for some American principle by this act. What they were really doing was to launch a blow at precious American liberties. Among them, as the courts have ruled frequently, is the liberty and right of an American parent to have his children educated in any school he may choose. One of the historic affirmations of that right was delivered by the Supreme Court in the Oregon school case. We trust that the Boone case will be carried to the courts, for we have no doubt what the verdict would be. Even more, we trust that the Protestant citizens of Boone will make it their business to instruct the members of the school board as to how badly they have gone astray in this sort of effort to support the public school system.

Malayan Rubber Ban Improves British-American Relations

GREAT BRITAIN's decision to ban further shipments of Malayan rubber to Communist China is a sign that the British desire greater unity between their country and the United States. While American public opinion was outspokenly critical of the British government as a result of disclosures that during the past few months there had been a sharp increase in the amount of rubber exported from Malaya to China, so also was British public opinion. Britishers had recently heard of the heavy losses suffered by the heroic Gloucester Brigade in fighting its way out of a trap set by Chinese Communists in Korea. Then came the disclosure that 46,000 tons of rubber had gone to China in the first three months of 1951—two and a half times the 1950 annual rate and almost double the estimated annual civilian need the British had engaged to supply. For the first time the British public became aware that shipping supplies to Hongkong not merely helped to keep that community alive but helped an enemy engaged in killing British soldiers. Besides, both in government circles and among the public generally considerable feeling has developed that there must be an end to the petty frictions which have driven a wedge between America and Great Britain. Winston Churchill was expressing more than his opinion and that of his party when he told Parliament that "no minor matters should be allowed to stand in the way of the fullest, closest intimacy, accord and association with the United States." That the government was in agreement was shown when Sir Hartley Shawcross, board of trade president, answered Mr. Churchill with a prepared reply announcing the immediate halting of deliveries to China. It will be unfortunate if either Congress or the American public fails to recognize the rubber ban for what it is. Any attempt to force the British to accede to the American point of view in the Korean situation might result in a stiffening of resistance on the part of the not inconsiderable number of Britons who feel their country would be better off to sever its

close relations with the U.S. But there is every indication that, allowed to think through the matter for themselves, the British will become wholehearted supporters of United Nations policy in Korea.

Church Pressure Brings Irish Election

PRIME MINISTER COSTELLO's rickety Irish coalition government has fallen, and a new Dáil is to be elected a week from today. The main election issue seems to be whether Eamon de Valera shall win the chance to head another straight party government, or whether Ireland shall continue with the sort of coalition of minority parties that has kept Costello in office for more than three years. An interesting aspect of this Irish election, however, is the part played by the Roman Catholic Church. Church intervention was largely responsible for precipitating it. A month ago the hierarchy served notice that the government's plan for a national health program, largely after the British model, offended Catholic teaching on faith and morals. The government immediately shelved it. As a result the minister of health, Dr. Noel Browne, a Catholic and a Trinity College, Dublin, man, resigned from the cabinet and from the Republican party. The blistering letters which he wrote the prime minister and the Republican party leader proved the last jolt needed to bring down the Costello cabinet. The church issue will not enter into the coming election, except indirectly, for all parties have hastened to announce that they will do nothing concerning health legislation against the wishes of the church. Church opposition to a national health scheme is reported to be based on fears held by the bishops that doctors in such a system might give advice on birth control. But the decisive nature of the hierarchy's intervention has led the *Irish Times* to comment that "the most serious revelation is that the Roman Catholic Church would seem to be the effective government of this country."

N.C.C. Must Act to Save Okinawa Church

AT LEAST one matter appears settled at this stage in the negotiations leading to a peace treaty with Japan. The United States will remain in control of the Ryukyu islands, probably as a sole trustee under the U.N. This development underscores the need for the foreign missions division of the National Council of Churches, successor to the Foreign Missions Conference, more adequately to provide for the spiritual needs of the islanders. During the five years the archipelago of which Okinawa is the key island has been under American control, little has been done to meet either the spiritual or material needs of a war-shattered people. For this failure the churches share the blame. Okinawa's indigenously organized united Church of Christ addressed an appeal for help on an undenominational basis to the American churches in October 1945. It took the F.M.C. 51 months to answer this call by sending a lone missionary to the islands last year. The promise that at least one other would quickly follow has not yet been fulfilled. But others have gone. The Roman Catholics have sent three priests. The Seventh

Day Adventists, the Protestant Episcopal Church and a group of Disciple churches not in cooperation with their denominational missions board have among them seven missionaries at work in the islands, all trying to build up denominational churches. The one missionary and most of the funds sent by the F.M.C. and the N.C.C. have been provided by the Methodist Board of Missions. With great patience that board has refused to turn the venture into a denominational mission. But what this one board has been able to do is not enough. A missionary is needed to develop a training school for ministers. Others are needed for evangelistic work. Churches need to be repaired or rebuilt. Either the National Council will act immediately to meet these needs or the Church of Christ on Okinawa will gradually disappear.

'Lead Us Not Into Temptation,' Pleads German Pastor

A GERMAN LUTHERAN pastor who spent the First World War, after being rounded up at his mission station in Africa, in internment camps, and the Hitler era in refusing to *Heil* or salute or acknowledge the nazi power in any way, has addressed a remarkable open letter to "My Christian Friends in the West." At the top he has written, "Lead us not into temptation," and the entire letter consists of a plea to the Western nations not to entice the Bonn government into rearming, with a warning as to what may follow if they do. "Many of us are praying with desperate earnestness," writes Pastor Wilhelm Mensching, "that we, and above all our young people, may not be led afresh into temptation and the grievous sin of militarism and war." He believes that the present sentiment of the German people is strongly against rearmament, and cites polls to support that view. But he acknowledges that in Germany's chaotic condition, "for former nazis, ex-soldiers, expellees and young people without work, revolutionary methods offer a strong temptation." Then comes the grim sentence, "More and more the cry is heard, 'Hitler must return.'" The pastor's pleading reaches its climax when he cries, "In God's name we must warn all our friends in the West to prevent their governments from echoing Hitler's catchword: 'You will get work, bread, profits and the same living standards as ours [in the West] if you arm against World Enemy No. 1!'" Since Eisenhower spoke his caution on German rearmament not much has been heard about that proposal. Nevertheless, Pastor Mensching's warning, or prayer, or plea, or whatever it is, deserves wide circulation.

Nehru Rejects Demand for Atomic Material

PRIME MINISTER NEHRU has told the Indian parliament that his country will not remove the embargo on shipping atomic materials in order to get wheat from the United States, Russia or anywhere else. Thus the atomic-materials struggle behind the slowness of Congress to enact the food-for-India bill (a struggle hinted at in these columns on April 18 and May 9) has been brought into the open. The *Chicago Sun-Times* reports that it is the Indian ban on export of monazite, a sub-

stance from which thorium can be extracted, that is making the trouble. The demands on India behind the scenes amount to, "No monazite, no wheat." . . . Meanwhile, students of Macalester College, St. Paul, Minnesota, have led in forming student caravans to take wheat to Washington and give it to the Indian ambassador, Madame Pandit, Nehru's sister. Students from seven colleges were in the first caravan which presented 700 pounds of wheat and \$225 in cash to buy two tons more. And the United Church of Canada has called on the dominion government to ship wheat as rapidly as possible to India's neediest areas. . . . Another southern city has elected a Negro to its governing body. Greensboro, North Carolina, gave Dr. William M. Hampton, on the staff of a local hospital, the second-highest vote cast (4,764 votes) in the May 8 election of a city council. Dr. Hampton ran ahead of the mayor and the mayor pro tem. . . . The Immigration and Naturalization Service announces that it deported nearly 580,000 aliens last years. The number of immigrants admitted in 1949, the last year for which figures are available, was 188,317. In view of the long hesitation over letting in D.P.'s, these figures furnish food for reflection. . . . Chicago had its first public P.O.A.U. meeting on May 7. Almost 4,000 filled Medinah Temple to hear Paul Blanchard. So far as we have been able to discover, not a single Chicago paper reported the meeting. A strange oversight—or not so strange?

After an Electrocution

WILLIE MCGEE was electrocuted on May 8 in the circuit court room at Laurel, Mississippi. They brought the electric chair to the town in which McGee was said to have committed the rape for which he was convicted, and they put him to death in the presence of 85 witnesses, including the husband of the woman who was the complainant. For five and a half years this 37-year-old Negro had fought for his life with every device a battery of lawyers could employ. They protested his innocence right up to the end. But at the end, when the last recourse had been exhausted and it became clear that Willie McGee was to be put to death, the crux of his case was no longer whether he was innocent or guilty. At the end, the crux was that he was to die for a crime for which no white man in Mississippi had ever died.*

In that respect, the case of Willie McGee finally became like the Martinsville case in Virginia, about which our readers learned through our news and editorial columns last February. The seven Negroes in that case, who protested their innocence, nevertheless based their final appeals on the fact that Virginia, although it had sentenced 809 white men for rape since 1907, had not executed a single one, while it had put 45 Negroes to death for that crime. The Martinsville Negroes, when they were executed, raised the score to 52 to 0.

The same disparity is true all over the south. Southern

*This editorial does not deal with the right (or otherwise) of the community to inflict capital punishment. It is concerned only with the question of equality before the law in states where capital punishment is inflicted.

states generally provide capital punishment for rape, but the actual executions are largely confined to Negroes. Figures compiled by a Negro paper in New Orleans last December, based on U.S. Census Bureau reports, showed the racial score in executions for rape in the states of Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma and Texas, in this fashion:

1938	— 23 Negro to 1 white.
1939	— 12 to 0.
1940	— 11 to 0.
1941	— 15 to 3.
1942	— 18 to 3.
1943	— 9 to 1.
1944	— 19 to 2.
1945	— 24 to 3.
1946	— 17 to 0.
1947	— 20 to 2.
1948	— 19 to 0.

Total score for the decade: 187 to 15.

As we have said in the past, Negroes furnish a disproportionate share of the number of executions in northern states. The pending case of the "Trenton Six," of which we will say more in a moment, is a reminder that it is not only in the south that equality before the law is mocked for racial reasons. But the colored community in the United States, and colored peoples outside the United States, are not stirred emotionally by these executions for murder as they are by the executions for rape. This is probably because the racial statistics are not so terribly disproportionate. Whites do get executed for murder in this country. But executions for rape we generally reserve for Negroes.

There may be readers of *The Christian Century* who never heard of Willie McGee. If one were to mention the "Martinsburg Seven" to them, they might respond with a blank stare. Or a reference to the "Trenton Six" might bring a puzzled question. In one sense, that lack of familiarity is what makes such cases so important. A Willie McGee is entirely outside the knowledge or interest of millions of white, middle class, respectable American Protestants. But he is not an unknown to millions of others. His name has been carried into thousands of labor unions and other workers' groups on other continents during the long fight to save him from electrocution. It is known even to the children in every Negro section of every city in the United States. Active labor unionists can tell you all about the McGee case, and which side they are on. The press tells of huge mass-meetings of students in China, shouting one minute, "Down with American imperialism!" and the next, "Willie McGee must not die!" Willie McGee has become a name to rouse passion. He is a symbol. Tomorrow he will be a martyr. And so with the "Martinsburg Seven." So with the "Trenton Six."

Why? Why should the fate of this obscure Mississippi Negro, of whom so many Americans are unaware, be a matter of such world importance? The answer is that Willie McGee, like the Martinsburg and Trenton Negroes, like the Scottsboro boys, has been seized on as an instrument for world Communist propaganda. Especially for Communist propaganda with the world's colored peoples. The Communists see the opportunity given them by cases such as these to do two things: (1) to make the colored

peoples everywhere believe that they are the victims of white racial injustice and (2) to make them believe that communism will be their champion in ending that injustice.

That is why the Communist legal organization in this country—it used to be the International Labor Defense; now it's the Civil Rights Congress—rushed in to take over the defense in such cases. And that is why the Communist press around the world exploits them to the limit. Also, that is why, when one of these cases gets under way, crowds gather in front of American embassies and consulates shouting, "Free Willie McGee!" and President Truman's mail grows heavy with petitions from abroad demanding that he shall intervene to stop a legal lynching in Mississippi, or Virginia, or New Jersey. Agitation of this sort is very largely the product of Communist propaganda. The tragic fact is that we furnish the Communist propagandists with so much effective ammunition.

As these cases come up and are tried in our courts, it frequently seems that the Communist-retained lawyers do their clients as much harm as good. Perhaps more harm than good. That was the conclusion to which most thoughtful Negroes came long before the Scottsboro case had run its terrible course. Many Negroes are of the same opinion concerning Communist activities in the Martinsburg and McGee cases. In the case of the six Negroes in Trenton, New Jersey, who are now on trial for the third time for a murder which there is every reason to believe they did not commit, the defendants' chances had been almost destroyed before their Communist-engaged lawyers were eliminated and the defense taken over by a "Joint Committee to Secure a Fair Trial of the Trenton Six," headed by Prof. Edward S. Corwin of Princeton and Bishop Francis J. McConnell. (By the way, if any reader wants to make a contribution to the cause of civil liberty and racial justice that will really count, a check to this committee is one way to do it. The treasurers are Dr. Allan Knight Chalmers, of the Boston University School of Theology, and Canon Robert D. Smith, of the Episcopal church in Trenton. The committee's offices are on the 5th floor at 20 West 40th Street, New York 18, N. Y.)

Of course, one reason why Communist defense committees make such a mess of these Negro cases is that the Communists are not primarily interested in the fate of the defendants as individuals. As Wilson Record shows in his valuable study, *The Negro and the Communist Party* (University of North Carolina Press, \$3.50), the great purpose of the Communists is always to develop such cases as exhibits of the racial exploitation which they claim is implicit in capitalism, and to prove that the courts under capitalism are agencies for the perpetuation of such injustice. Also, such cases can be used to raise large sums, for which no public accounting is ever made.

Despite everything that can be said, however, regarding the way in which the Communists have victimized Negro defendants in such cases for their own party purposes, the fact is not altered that every one of these cases is heralded around the world as proof that the United States has one justice for whites and another for people of color. Nothing the "Voice of America" can say about this country's devotion to democratic ideals can catch up with the damage done by these reports. We have no way of

proving or disproving the assertion, but we would expect that at this moment a larger proportion of newspaper readers in Calcutta or Cairo or Peiping is conversant with the case of Willie McGee than in Los Angeles or Cedar Rapids or Baltimore.

If the United States has any idea that the rest of the world will ever voluntarily accord it a position of leadership, it must come to grips with this worldwide belief that justice in this country is dispensed on a race basis. If American churches ever hope to be used of God for great missionary ingatherings in lands inhabited by peoples of color, they must end the steady flow of such reports of racial discrimination through channels of communication which now penetrate almost every community in the world. If Americans who claim they believe in the democratic way ever expect to meet and halt communism's advance in the field of men's minds and spiritual loyalties, they must do more than now is being done to end the Scottsboro cases, the McGee cases, the Trenton cases.

Not easy? Of course not. But if the seemingly impossible is not done, the relation of the United States to the world of color will steadily deteriorate.

All this has a bearing on the missionary devotion of the American churches. The missionary cause is having hard going these days; our readers are too well aware of the facts to have to be told why. Yet there is a pervasive realization that our churches will not regain their full spiritual vigor until they find a way by which to discharge their

missionary responsibilities. "To whom much is given. . . ." Restoration and enlargement of missionary outreach thus becomes a pressing necessity for our churches. But this outreach will retract rather than expand so long as men in a Bombay bazaar, in a Tokyo classroom, in an Accra compound think instinctively, when they hear a white American missionary preach the equal brotherhood of all the sons of God—"Willie McGee," or some equivalent symbol. Missionary recovery must begin at home.

Recovery must begin at home; it must begin in the minds of the American people. It is not simply a matter for the courts. As a matter of fact, our courts have been doing pretty well in trying to see that American justice shall become color-blind. By a succession of decisions in recent years the Supreme Court has done more than any other single American institution or agency to protect the rights of our racial minorities. The real issue in and behind a McGee case, or a Martinsburg case, or a Scottsboro case is not one of legal procedure. The real issue is the mind-set of our American people—the deeply ingrained prejudices which they not only hold, but so often seem to cherish. It is this American mind which will have to be reached and changed before there will be no more Willie McGee cases. Reaching and changing this mind is a responsibility our churches cannot evade. We believe that it is, at this moment, their greatest missionary responsibility. We can begin by doing away with segregation in the churches.

'In the Immediate Vicinity'

EDITOR THE CHRISTIAN CENTURY:

SIR: Hats off to the House Committee on Un-American Activities! I do not hold at all with the sour, captious criticism that has so often greeted the earnest labors of these devoted researchers in the difficult field of loyalty and patriotism. It is time to call a halt to this destructive criticism. For a recent (that is, recent to me; for there is a deplorable time lag between the day when a news report detonates and the time I hear of it) news story put out by the committee marks a red-letter day in our history. The committee's statement clarifies beautifully the vexed question of how to determine, by strictly scientific tests, whether an organization is a Communist Front and an agent of the Politburo. Now we need no longer depend on such irrelevant matters as what the organization actually does; this new test goes right to the heart of the matter.

One of the thirteen infallible tests, put out by the Committee on Un-American Activities, for determining the "redness" of an organization is this: "Is the address of the organization in the same building with other front organizations, or *within the immediate vicinity?*" (Italics mine.) Now, as you can see, we are getting somewhere. (No, sir, I am not kidding you. This is from a UP dispatch from Washington, March 7, 1951.) This litmus test settles all questions.

Now if this were a public letter, I would not mention

where this puts your paper. But in the secrecy of the mails I can warn you that you are in a tough spot. For I happen to know that your office is located only four blocks away from Ivan's Hole-in-the-Wall, where several comrades and fellow travelers frequently duck in for a Soviet-inspired lunch of caviar, samovars and vodka. Four blocks is certainly "immediate vicinity." Try to laugh that off! Even such a trusted institution as the Board of Missions of the Presbyterian Church will have a hard time, now that it is unmasked. For it can be proved that it is in the very immediate vicinity of a bookshop where the works of Karl Marx are not only openly displayed but actually sold!

But this revelation of the committee reaches even higher. The Toombs prison and the municipal building of New York city are only a good broad jump from Mott street, which is full of Chinese day and night. And you must know by this time what the Chinese are—redder than a geranium! The "immediate vicinity" test shows up the Toombs prison all right. Every cell a Communist cell!

This statement of the committee is a great state document ranking with the Constitution. I see nothing for you and all organizations but to move out of the "immediate vicinity." There are several choice locations on Bikini and other good ones with a frontage on Hudson bay.

Nice to have seen you. Good-by.

SIMEON STYLITES.

Famine Over India

By Donald F. Ebright

On Tour in South India, May 4.

THIS is being written in the midst of the worst affected famine areas in India. Several new shipments of Church World Service wheat, rice and Ralston cereal have arrived, and I have been delegated by the Methodist Board of Foreign Missions to help the National Christian Council with its distribution. It is no news that India is desperately short of food. But you would have to be here to realize what a difference was made by the recent ruling of the food minister cutting the basic ration from twelve to nine ounces per day of rice or wheat.

In the villages, where 90 per cent of the population lives, people are walking skeletons. Wells and "tanks" or ponds are dry. Prices are soaring. Nothing grows on the parched land, and because of the lack of fodder, large numbers of cattle are dead. Large numbers of men have migrated to the cities in hope of getting employment and food for themselves and their families. Behind them are left sickly children and gaunt wives who cry with hunger. A series of natural calamities exceeding anything seen since 1910, plus the continuing burden of aiding refugees not yet resettled from the terrible uprooting of millions when the subcontinent divided into two in 1947 and 1948, plagues the young government of India.

Nehru's Broadcast

The government is doing the best it can with inadequate resources. On May 1 Prime Minister Nehru broadcast to an all-India radio audience: "The food shortage must be put on a war footing. We can only face this specter of famine through full cooperation of the people. The government cannot by itself solve the problem, although it is trying to get food wherever it can. Today when this calamity threatens to engulf our land, people have to rise as one man in meeting it." Recently the minister for food told me that "India is living from ship to mouth." The food minister for Madras state says that Madras has food reserves for only 45 days, even with the reduced ration, and the harvest is many months away. Official pride has given way before the cries of hunger.

It is important that Americans realize that the people of India are doing everything they can for themselves. The government has given new impetus to the Grow More Food campaign. But its importation of food, which has already mounted to hundreds of thousands of tons, has taken funds from health, education, and refugee relief and rehabilitation projects which would have the long-run effect of reducing famine. If America could give India the additional wheat she requires to meet acute famine, these other efforts might avert the need for a repetition of this famine appeal.

The origin of the present crisis goes back at least to 1942, although the tendency is to blame the present Congress government. For many years India has imported part of her rice, but Japanese occupation of Burma stopped the imports. Then in 1943 the Bengal famine gave a

wicked body blow to India's economy. Six million people were affected and 1.5 million died. The government started its Grow More Food campaign that year. But its efforts were halfhearted and the people were indifferent until 1947. Then the campaign was placed on a sound footing and began to make headway.

Tragedy of Partition

Then came the tragedy of partition of the country into India and Pakistan, with its disturbances culminating in the great slaughter. India suddenly had 5 million uprooted people to feed. At the same time, she lost the major portion of her grain-producing areas to Pakistan. Persons who are ready to criticize the Indian government for lack of long-term statesmanship should recognize that this situation required her to shelve many worthy projects in order to cope with the vast violence, to allay the terror, and to try to heal, clothe and house 5 million refugees. In doing this the regime strained its limited resources to the limit. India should be given credit for these achievements.

During 1947 and 1948 India's total food production was 41.7 million tons, and her imports were 2.8 million, making a total of 44.5 million. But the minimum requirements were 46.1 million tons. To bridge the gap, rations were cut. Because people ate less than they needed, tuberculosis increased at an alarming rate. Government officials declared, "No one shall starve," but who had enough to eat? Even then the villagers were eating the bark of trees, roots, straw and their dead cattle. The official who said that no relief could be started until corpses were picked up in the road saw few corpses, but hunger and misery were general.

Natural Calamities Multiply

A major miscalculation in 1949 upset the food calculations. To step up the Grow More Food campaign, it was announced that the country should become self-sufficient in food production by 1951. That meant wiping out the normal deficit of 4 million tons. But the earlier failures of the food-growing campaign kept the government from getting mass cooperation. The American custom of having a garden beside every cottage and our people's general liking for tilling the soil have never been characteristic of India's culture. The aversion to hand labor and the deep-rooted belief that farming should be done by the farmer caste prevented the success of any such movement as our "victory gardens." Doctors, lawyers, teachers and bankers digging and sowing? Not in India! So the town and city residents waited for the farmer to grow more food, and the farmers tilling their fragmented land thought the outcry was just another poster campaign.

But there was another reason why the campaign never had a chance to succeed. The rains continued to fail, until for five straight years south India and other parts of the country suffered a deficit of moisture. To this natural calamity were added the worst floods in a generation

which ravaged thousands of acres in the United Provinces and Bihar. Drought struck Gujerat and created another deficit area. A terrible earthquake shook Assam so hard that river courses were changed and mountains leveled. These calamities caused the loss of 6 million tons of grain in four months. And the government, which could hardly have anticipated such a succession of disasters, came under criticism both at home and abroad because it had not foreseen what was coming.

Give India Credit!

As soon as the extent of the damage was known, the government of India took stern measures. In addition to trying to get food for this year, it has contracted for 4 million tons of foreign food for 1952. It raised the duty until such luxury items as motorcars, art goods, photographic supplies and drugs stopped coming. The aim was to make more money available for food. Hydroelectric, health and educational projects were slashed until the budget was reduced by 40 per cent. The business community shouted that such drastic measures were leading to economic stagnation, but the government went on importing food purchased at great cost in an inflated market. So far it has succeeded in averting mass starvation. But millions are on the borderline. There are few corpses as yet, but vast numbers of homeless walking skeletons can be seen everywhere in this area.

The world must give the government of India credit for doing its heroic best to meet the crisis. Undiscouraged, it hammers away on the Grow More Food theme. That it

is beginning to get results is shown by the fact that 14,000 minor irrigation projects have been started, 100,000 wells have been dug and 17,000 power pumps installed. American agricultural experts have been called to India and improved seed, fertilizer and compost projects have now begun to reach the villager. But it would be folly to expect that a people rationed to nine ounces of rice or wheat a day would have the energy to effect a great change overnight. Even under the best conditions the change will take time, for the consequences of a decade of malnutrition and hunger do not wear off quickly. For example, Rajkumari Amrit Haur, minister for health, points out that tuberculosis is increasing alarmingly, and says that last year 2.5 million persons were hospitalized for this disease alone and 500,000 died of it.

Wheat from America could aid India at this time of acute national need. It should come on any basis, but why should it not come as a gift? Hesitation because India's leaders take an independent political line is unworthy. Hunger is a terrible reality here, and hunger can lead to uprisings of vast proportions. The stability of India's democratic government is at stake. Underfed millions of a great new nation are caught between democratic and communist influences. Now is the time for a magnificent act of friendship toward India's people and of faith in their future as a free nation. Wheat for India will bring returns far more rewarding than investments in armaments. This is an hour of destiny for America as well as for suffering India. Is America big enough to rise to its demands?

Another Look at the Dun Report

By Stewart Meacham

NEARLY SIX MONTHS have passed since the Federal Council of the Churches of Christ in America referred its report on "The Christian Conscience and Weapons of Mass Destruction" to the newly formed National Council of the Churches of Christ in the U. S. A. The intentions of the National Council respecting this report have not been announced. But certainly issues are raised by it which require the most careful examination and forthright treatment. The report deals with nothing less than the ethical imperatives of mass destruction, the morality of common survival. Surely this is a topic upon which the churches must speak plainly and with power.

General MacArthur's insistence on bombing China and Manchuria has sharpened the issue. The National Council cannot meet its responsibility by remaining silent in the face of events, and as the campaign for more and heavier bombing builds up in the minds of the American people. The National Council must say what it thinks. It must make the modifications or alterations necessary to make the report an adequate and consistent Protestant statement at a time when civilization, standing on the brink of atomic carnage, is being urged to take the next step.

It is not a reflection upon those who prepared the report to say that it is confused and poorly grounded. Clarity on the most difficult moral problem of the Christian era required thorough and unhurried deliberation, free of the "dead line" pressures under which Bishop Angus Dun, chairman of the commission which wrote the document, and his colleagues had to work. Yet even so it is impossible not to be struck by the fact that this report largely ignores the three principal sources of Christian authority. There is an inadequate and distorted use of Scripture. There is practically no consideration of Christian tradition. And the vote is frankly one of "no confidence" in what the Quakers call the inner light.

Bible Injunctions Watered Down

The least that the National Council must accomplish is a recasting of the report to permit an assessment of its conclusions in the light of each of these sources of Christian authority. For instance, if we are to know what is our moral responsibility as Christians regarding atomic warfare, we should be told what help we can get from the Scriptures. The Dun report does not tell us. Instead it says: "We cannot get out from under that commandment,

'Thou shalt *care* for those others as thou *carest* for thyself.' (Emphasis supplied.) This is not scriptural reference; it is scriptural distortion. For, as the commission went on to demonstrate, if we "spiritualize" our texts enough we can end up justifying anything, even the use of atomic weapons against those with whom we must share Christ's redemption and for whom we are bidden to pray. This would not have been quite so easy to do had the commission not employed rhetorical watering down of the biblical injunctions to *love* our neighbor as ourself and to *do* unto others as we would have them *do* unto us.

Other biblical references get even shorter shrift. "They that take the sword shall perish by the sword" is quoted in the opening paragraphs but later is implicitly rejected as a prophecy of uncertain reliability. There is a tongue-in-cheek observation that possibly the meek will inherit the earth, a calling down of an appropriate "woe" on the head of the aggressor, and a warmhearted scriptural reference to Christ in the last paragraph. Even if accurately handled, these scarcely provide adequate scriptural foundation for so important a statement. The lack is only enlarged by casual and inexact treatment accorded the scattered passages to which allusion is made.

Christian Tradition Ignored

Christian tradition gets even stranger treatment. The tradition of the early church is tossed out the window as being merely the notions of a persecuted and irresponsible minority in a pagan society. Later tradition is also ignored and we are told that "the overwhelming majority of Christians . . . have held that there are times when Christians should take the sword and fight as very imperfect servants of God's justice."

Certainly none will deny that there are vast and crucial areas in which majority opinion must be accepted as compelling, but the prophetic insights which comprise our spiritual heritage generally have come through lonely men who couldn't be elected dogcatcher. It is just such insight, and not an election return, that we feel the need of now. The report should tell us what the tradition of the church says or implies about mass suicide. It is no help to be told that church members usually have gone along with whatever scoundrel has been in a position to issue a call to arms.

Condescending Tolerance

What the report refers to as "the way of love and reconciliation" receives slightly fuller treatment before it too is thrust to one side. The commission believes that this is a good thing for a few earnest but essentially irresponsible souls. It recognizes a certain value in this type of witness, and even views with friendly tolerance the "simplicity" of those who bear it. But, says the commission, "most of us find ourselves called to follow a course which is less simple and which appears to us more responsible because more directly relevant to the hard realities of our situation."

Having thus largely ignored or rejected the Scriptures, the traditions of the church and the witness of those who feel inwardly led to make no compromise with so great an evil as atomic warfare, the commission offers its own compass for these times. It appeals for a recognition of the "hard realities."

Without attempting to explore fully the evident confusion of what follows, one cannot but note in passing that among the "hard realities" which we are asked to face are the following patent absurdities:

1. That wars are fought for reasons of morality. (Page 11, paragraph 4.)
2. That Christians, when they kill, will not kill more than is necessary. (Page 11, paragraph 5; page 12, paragraph 5.)
3. That in war, military expediency can be subordinated to moral considerations. (Page 11, paragraph 5.)
4. That distinctions can be maintained between industrial supply targets and civilian personnel targets in selecting objectives for atom bomb obliteration. (Page 12, paragraph 1; page 13, paragraph 4.)
5. That moral decisions to bomb or not to bomb with mass obliteration weapons may be deferred until all the "actual circumstances" are known and "the concrete situation" has arrived. (Page 3, paragraph 3.)
6. That military judgment may be kept from yielding to vengefulness. (Page 14, paragraph 4.)
7. That victorious governments can keep postwar responsibility out of military hands. (Page 14, paragraph 4.)

This entire section of the report boils down to a dreary acceptance of the prevailing "cold war" strategy of trying to avoid war by building up armaments, including atomic bombs, and all the while voicing pious hopes that we will not find it expedient to do what we find it expedient to prepare to do. The most disturbing thing about this "hard realities" approach is not so much that it ends up mumbling about fighting for survival so desperately that "every available means of destruction" is employed, but rather that there is not the slightest indication of awareness of the obvious absurdity of attempting to stave off universal destruction by employing universal destruction. Here we have a type of realism that is hard indeed.

What Positive Course?

Only slightly less disappointing is the positive course which the commission proposes. Preventive war is rejected as essentially defeatist, but one wonders how firmly this position would be held if the commission decided, or our generals told us, that a quick and effective victory could be won by launching a surprise war and, further, that each delay would make likelier an unprovoked attack by Russia.

The need for strong championing of democratic principles is stressed, but there is a reluctance to get down to cases and state what this means in terms of land reform, democratic trade unionism, public ownership of natural resources, and vigorous elimination of religious and racial discrimination.

Last but not least there is almost a complete failure to deal with the need for continuing patient and persistent good faith negotiation with the Russians. There is only one reference which possibly bears on this subject, and it is so ambiguous that one cannot tell whether the commission is talking about negotiation or general propaganda or both.

If Protestantism in America is to find a constructive voice in these times it must speak with conviction and clarity on this most important of all present questions. This is not to say what its position should be. But whatever it is, it must be related to Christian authority, it must be unequivocal, and it must carry some word that can lift men's hearts. This still is unfinished business for the National Council of Churches.

Exit Church College Religion

By a Professor

ALL OVER AMERICA in church colleges the lights of religion are being dimmed. The reason is the anticipated decrease in next year's enrollments. In such crises, always the first to go are the professors of Bible and religion.

This is an old story. Whenever a college president runs short of cash he can always "save" on religion. Bible courses are given to the English department, or the philosophy professor is saddled with them. Some administrators get their religion professors cheap by hiring young men straight out of the seminary, breaking them in and then passing them on as soon as they deserve a raise. Thus the department never is served by an experienced teacher. Some colleges hire a local pastor or a retired preacher at part time. What would have cost them a full salary, enough for a man to live on, they get for a few hundred dollars.

A Calamity in the Making

In other colleges, presidents load the work on instructors and "save" the top salary. Or at low salaries they hire "acting" teachers, who thus have neither standing nor status. The present crisis is giving some presidents, under the guise of financial stringency, a golden opportunity to clean out religion teachers whose ideals embarrass the administration. Practices of this kind are familiar to all who know the ways of church college administrators. Now, facing these critical days, this tragedy is reaching the proportions of a calamity.

How can a thing like this happen? One reason is to be found in our liberal Protestant apathy. We do not care deeply about religion, and we expect no more of our church colleges. Another is the apathy of parents. They would howl if their children could not learn physics or pedagogy and would send them elsewhere. If they are not taught Bible or religion, parents are unconcerned. A third cause is just plain lack of hard cash. These colleges have endowments for geology, English and philosophy, but often little or nothing for Bible and religion. Thus many of our schools are most vulnerable where they should be most secure.

Endowments for Bible Teaching Not Wanted

But by far the chief reason is the shortsightedness of the college administrators. They are loud in publishing the religious glory of their colleges. Now, though they are firing their teachers of Bible and religion, they continue to blare forth their propaganda of church affiliation, for many of them are in the midst of million-dollar campaigns. Though they could greatly strengthen their current campaigns for funds if they announced that a sufficient proportion would be set aside as an endowment to insure the teaching of Bible and religion, they refuse the suggestion because "a college president must be free to administer his funds as he sees fit."

Catholic and fundamentalist colleges are facing this

same financial crisis. But whatever the cuts, with them religion will continue to have top priority. If they can manage it, so can the rest of us—if we want to hard enough.

What will be the result of this great retreat? First, while Bible and religion will continue to be taught, it will be out of the bottom bureau drawer. These subjects will be foisted upon the department of philosophy or the English department, whose teachers may be Christian but are seldom trained in Bible. Or they will be given to the pastor across the street—and what kind of *teacher* is he?

Moreover, this retreat puts campus religion into eclipse. The students see a science department running full blast, a language division in full swing, but when they look for religion—? They will get the point. While the administration still shouts the virtues of a *church* college, the students know that when the pinch came, religion, about which the talk was loudest, was first to be jettisoned. They will give religion the same importance the administration does—at the bottom of the list. Many so-called "godless" state universities having excellent courses in religion scattered through various departments will offer more religion than the boasting church colleges. A final result will be the increase of hypocrisy on the part of administrations, an increase of cynicism on the part of students, and a further decline in the importance attached to religion by students, teachers and, ultimately, the general public.

What Must Be Done

What is the solution? First, administrations must not be allowed to get away with it. The church, from bishop to layman, must see what is happening and cry alarm. Second, they must cease being duped by the empty, pious propaganda about being "loyal to our spiritual ideals in education" while at the same time religion is being curtailed in these very colleges. Third, they must be willing to give sufficient funds for the specific purpose of supporting religion adequately in the classroom and on the campus. Fourth, while giving the funds, as in the present million-dollar campaigns, they must exact at the beginning of any campaign a promise from president and trustees, legally binding, that sufficient amounts will be set aside to guarantee proper religious instruction and activity in the college. They must say, "No religion, no money!" and mean it.

Fifth, publicity directors and financial agents must stop their hypocritical seeking of funds on a religious appeal right while the president is scuttling religion. They must insist that the president practice what they advertise. Sixth, college heads must be honest enough to administer as they talk. They talk religion first; so in their budgets they must put it first. Like the rest of us, colleges have to operate within their means. Within our means we do first pretty largely what we most desire. Any church college president can put Bible and religion first on his campus if he honestly so desires.

B O O K S

American Language

A DICTIONARY OF AMERICANISMS ON HISTORICAL PRINCIPLES. Edited by Mitford M. Mathews. University of Chicago Press, 2 vols., \$50.00.

DICTIONARIES, like words, have a lineage. This one has a short but very distinguished line of ancestors. It is the youngest offspring of a family of dictionaries that began with the *Oxford Dictionary of the English Language on Historical Principles*, edited by Sir William Craigie, who was knighted for his services as a lexicographer. The distinguishing feature of that work was that, besides doing with great thoroughness what all good dictionaries do in the matter of etymologies and definitions, it also recorded the earliest discoverable use of each word and gave dated quotations to show when and where it entered the English language and what subsequent changes have occurred in its spelling, meaning and usage.

Then Sir William came to Chicago to become editor of *A Dictionary of American English*, a four-volume work which, following the same historical method, aimed to "deal with all the words and phrases used in this country which had some significance in the history of America's development." Whether or not one can form a clear idea of the difference in aim between that dictionary and the new one, does not matter much. The two are not in competition. That one went out of print on the day of publication, because only enough copies were printed to fill the advance orders. Moreover, its chronological reach was only to 1900. The new dictionary is down to date as nearly as possible. That is important, because changes in language have kept pace with the changes in everything else during the past half-century. Mr. Mathews was associated with Sir William Craigie throughout the entire period while this second dictionary was in preparation.

Now Mr. Mathews carries on the tradition as editor of *A Dictionary of Americanisms*. The same historical method is employed. The scope is clearly defined. If a word or phrase (a) originated in America or (b) gained here a new and distinctive meaning, then it is an "Americanism." I like the bold way in which that word itself is put forward in the title. To British lexicographers *n.c.* (i.e., Before Craigie), and still more to British amateur arbiters of language, the word was a term of reproach. It was a way of saying that a locution lacked "family," not to say legitimacy, that it had a vulgar provincial quality. Mr. Mathews accepts the word in its descriptive aspect as being accurate and inevitable, and ignores the prejudicial connotation that has been associated with it. Language grows most in a dynamic and changing culture. America's has been that kind. Therefore the language has grown in America. This dictionary tells how.

Of the new words that have been coined,

some have entered by the back door of slang. These are included only if they have really gained a place in serious diction. Without having made any actual count, my impression is that the total gain from that source is not as large as is generally supposed. Sometimes yesterday's slang becomes today's respectable language, but far oftener it is just obsolete slang, flat, stale and unprofitable, having lost all the "bead" that made it zestful when it was fresh. Still, the language does get some permanent and picturesque increments through that channel. Our best native source has been the frontier, where the distinction between slang and dictionary language never seemed highly important. Other words were adopted from foreign languages, more from Spanish than from any other. By far the largest group is the new words that have been coined for new things. Developments in industry, science, invention, sport, transportation, government and the progress of events in peace and war have produced thousands of new things that needed names, and new kinds of action that called for new verbs.

Sometimes these needs of a changing and expanding civilization were met by the introduction of new words, but more often what was done was to give a new meaning to an old word or to use a phrase consisting of old words in a new combination. So we have such Americanisms as "pit" (grain exchange), "stump" (speech or campaign) and "pennant" (baseball); and "pay dirt," "free coinage" and "watered stock." These two things—new meanings and new combinations—account for the inclusion of a great many words which, the reader feels sure, cannot be of American origin and must be much older than the dates assigned to them. The reader is right, and so is the editor.

Among the words relating to religion, for example, "evangelist," which one knows offhand to be as old as the King James Version, is given as an Americanism introduced in 1847; but the point is that this refers to its use in the specialized sense of a professional revivalist. (Still I have a suspicion that it may have been applied in approximately this sense to Rowland Hill in England in the 18th century.) "Divinity, 1848," refers to its use as meaning a divinity student; and if that came in in 1848 it must have gone out soon after, for in a long lifetime of association with divinity schools I never heard the word so used. More surprising is "pulpit, 1880"; but it turns out that this refers to a use of that word in a wholly nonecclesiastical sense, to designate a platform from which to observe or direct the operation of a machine. I have a strong feeling that further research might have found that several of the religious terms were introduced earlier than the dates indicated. However, it would be manifestly impossible for any editor to guarantee that he had discovered absolutely the earliest use of each word or phrase.

As it is, the amount of combing through books and periodicals must have been enormous. It was a fruitful labor that was possible at all only because a broad and solid foundation for it had been laid by Craigie's dictionaries of English English and American English, and because Mr. Mathews had been well trained in this lexicographical tradition.

Slang and sloppy language find no defense in such a work as this. There are still some standards of propriety, but they must be flexible standards. Since the invention of printing, the tendency has been for language to become frozen into fixed forms which gradually lose their force because the creative spirit has gone out of them. During the Renaissance there rose a cult of Ciceronian Latinists who would use no word that Cicero had not used, and a Petrarchan coterie who similarly would admit no word or construction that could not be found in the writings of Petrarch. It was held that these, respectively, had written "absolute Latin" and "absolute Italian." The dictionary-makers, until recent years, have labored to create the illusion that there is an "absolute English." Fortunately, oral speech keeps pouring new vitality into language, and some of it gets into print. The great *Oxford Dictionary* was a path-breaker because it aligned scientific lexicography on the side of progress and the enrichment of language. The American contribution has now been given its proper place in this development.

W. E. GARRISON.

Books in Brief

JOSIAH WILLARD GIBBS, THE HISTORY OF A GREAT MIND. By Lynde Phelps Wheeler. Yale University Press, \$4.00. Gibbs (1839-1903) has been called "the greatest scientist the United States ever produced." Such a superlative would be hard to prove, but it indicates at least the class to which he belonged. He was professor of mathematical physics at Yale the last 32 years of his life. His adventures were all those of the mind, and these ranged deep, high and wide. (He was still teaching there when this reviewer was an undergraduate, but he was already a part of the great tradition at New Haven and almost a legendary character.) Readers of this biography will become acquainted with a towering scientific mind and a great personality, and, if they know enough mathematics, they may follow at a respectful distance some of his achievements in pure science.

THESE HARVEST YEARS, A GUIDE TO ABUNDANT LIVING AFTER FORTY. Edited by Janet Baird. Doubleday, \$3.49. The idea that forty is the age that normally marks the line between the quick and the virtually dead—unless those who have passed that frontier of senility take special lessons in staying alive—seems to betoken the point of view of rather extreme youth, to which

all persons beyond that deadline (or perhaps 35) are practically coeval with Methuselah. It is true enough that 40 is none too young to begin to prepare to get old—to provide something to retire on and something to retire to. So we need not quarrel about the title of this book. Its substance is sound. The sections by a dozen experts on personality, health, appearance, teeth, income, community resources, occupations and travel are full of specific and sensible advice. The last three chapters stress the role of religion, than which nothing is more important "after 40"—or, for that matter, after 14 or somewhat earlier. To meet the requirements of all faiths, these final chapters are "The Answer of Christian Faith" (Protestant, Joseph R.

Sizoo), "The Catholic Viewpoint" (John L. Bonn, S.J.) and "Maturity in the Jewish Tradition" (David de Sola Pool).

THE NEW LIFE IN CHRIST. By Eric H. Wahlstrom. Muhlenberg Press, \$3.00. I thought I had arranged for a review of this able book by a competent New Testament scholar, but something happened. (Literary editing has its disappointments.) Rather than delay longer in giving it the favorable mention it deserves, I give it this brief notice. The point of central emphasis is the Pauline conception of commitment to Christ as Savior, and this as related to a transformed mode of behavior. Though other scriptures are cited copiously in working out both the theology and the ethics

involved in this relationship, the foundation is the argument in the Epistle to the Romans. To Paul there is no antithesis between faith and works. He passes back and forth between these two concepts without missing a beat and with no apparent feeling that there is any passing at all. (I imagine the distinction between "Faith and Order" and "Life and Work" would have puzzled him.) What the believer gets by commitment to Christ through faith is not a new code of conduct but a new life—complete with ways of behaving, motives for behaving that way, and power to carry it through. This, too briefly, is the conception which Dean Wahlstrom (of Augustana Lutheran Seminary, Rock Island, Ill.) has ably developed and supported. W.E.G.

C O R R E S P O N D E N C E

Japanese Self-Respect

SIR: I have just read Harold Janes' article, "Salvaging the Japanese University" (Feb. 21), with a deep sense of appreciation. The fact that the fund-raising campaign has not been going well in the U.S.A. leads me to the following reflections.

The Christian church (Protestant) in Japan has been given enormous assistance since its inception. We, Japanese Christians, should reflect how or what good fruits has it borne? Are Japanese Christians active enough to lead the nation to the Christian ideal at this crucial period? Might it not be too demanding if we, without any fine achievements, ask for more aid?

I have, however, no objection to fund-raising. This most important institution absolutely cannot be realized without your aid. Only I say we must not be like a barrel with a leaking bottom. Christianity must provide the firm foundation if democracy in Japan is not to die young. This time we must not fail to be a good tree that bears good fruits.

KEIZO MITSUZUMI

Ikuie High School,
Nara, Japan.

Canadian Seminaries

SIR: On page 518 of your April 25 issue you make a statement which, if true, is bound to be misinterpreted by many of your readers: "... there are 67 accredited Protestant schools [of theology] in the United States and 3 in Canada."

I quarrel with you on the second part of the statement, with its statement that there are only three accredited theological schools in Canada. Actually what you probably mean is that there are only three Canadian schools that have bothered to be accredited by the American Association of Theological Schools.

Instead of only three accredited schools in Canada, one denomination alone in Canada has fully five times that number

of fully accredited university-level theological seminaries. Multiply this number by five or six to cover the various major denominations of United Church, Baptist, Presbyterian, Anglican, Nazarene, Mennonite, etc., and you may get a more accurate picture.

A. R. REESOR.

First Presbyterian Church,
Batavia, N. Y.

Free Worship

SIR: As one who for some years taught courses in the conduct of worship, and even ventured to write some books in that field, I was greatly interested in Prof. Nichols' article, "The Rediscovery of Puritan Worship," in *The Christian Century* for April 25.

I found myself in sympathy with some of his criticisms, especially as to the fussy liturgical meticulousness of the opening essay on symbolism in the *Book of Worship for Free Churches*. But if he had explored the book itself, he would have found it a competent and balanced collection of materials useful for all who conduct services of public worship. Personally, my criticism of the book is that, while it contains a praiseworthy amount of modern, and even contemporary, worship material, it does not go far enough in this direction.

What I feel we need is illustrated by a little book, *Aids to Worship*, compiled from contemporary as well as classical sources and brought out by Macmillan in 1944. Such a book should be reissued about every twenty years, with additions from the best current devotional literature. We need to remember that worship is not a dead language or a frozen art but a vital experience which must both preserve the best in classic utterance and also employ the noblest aspiration of the living present. Should we not deplore the seeming failure to recognize this principle, both in what Prof. Nichols calls "aping Episcopalianism" and in his own throwback to the Puritans?

Wasn't it Emerson who said that "man

is a quotation from all his ancestors"? Then we have a right to quote from all our liturgical ancestors—Catholic, Episcopal or Lutheran, as well as Puritan. But a living man, or a living art, must do more than quote! We must create and use new truth as it breaks forth upon us from God's holy Word—and that means from all of man's experience with God. Kahlil Gibran, for example, whose use Prof. Nichols seems to deplore, has said some things about giving in words better adapted to modern worship than anything in the Prayer Book or the sermons of Puritan divines. Then why not use Gibran? Or, again, should standing for prayer be judged by its historic use or by its psychological effects? Personally, I prefer a congregation sitting and bowing down; for then they can be more relaxed—less conscious of their bodies and more able to concentrate on the realities of the spirit. I don't want to be fenced in by authoritarian Puritan tradition or dictated to by mere liturgical etiquette. Something greater than either is at stake; namely, communion with God. Whatever helps secure that, is right, morally and liturgically, isn't it?

Take rhythmic dancing, for example, of which Prof. Nichols seems to disapprove. I wonder if he has read Margaret Fisk's new book *The Art of the Rhythmic Choir*, especially the chapter "Deepen Your Religion through This Creative Art," or if he has ever shared in the spiritual hush attending a well conducted service using rhythmic motion, as well as words and music, to express deep spiritual emotion.

As modern Christians, do we not need to face forward in all departments and have faith that all things are ours and that God's Spirit ever seeks to lead us into new and larger truth and practice, even in our efforts to worship in spirit and in truth?

Altadena, Calif. ALBERT W. PALMER.

SIR: As one intimately associated with the preparation of our Congregational *Christian Book of Worship for Free Churches* I want to protest against the

statement made by Prof. Nichols when he says, "Such play-acting with holy things is found in distressing form in the introductory essay" of this book. In speaking of the "introductory essay" I am not sure whether Mr. Nichols refers to the foreword written by Dr. Boynton Merrill of Columbus, Ohio, the chairman of our seminar on worship at the time this book was prepared, or the essay on "Symbolism in Worship," written by Rev. Richard H. Ritter of Wailuku, Maui, T.H. I am sure that each of the other four members of our seminar would protest against the statement that there was any "play-acting with holy things" on the part of either of these two men. Deeply sensitive to the reality of worship, the last thing either of these two men could do in this realm would be to engage in "play-acting."

It is rather distressing in this article to note the spirit revealed in such a sweeping statement as "the blandishments of chancels, processions, sideboard altars, salutes to the colors . . . and all sorts of ecclesiastical spats, stomachers, and button shoes." Would it not be more effective to discuss this whole matter of worship in a spirit that more nearly reflects the results of sincere worship?

During the three years when material for the *Book of Worship for Free Churches* was being prepared, a score of different service manuals were carefully studied. A casual reading of "Acknowledgments" on pages 414-16 ought to assure every impartial observer that there has been something besides "the aping of Episcopalians" in this book. As members of one of the so-called "Free Churches" we did "seek to bring to our fellowship 'treasures both new and old.'"

The book was written, as the foreword states, to help our fellow ministers find some measure of those "deep fountains and illimitable resources open to anyone who will worship in spirit and in truth" and not to ape anyone—not even our Puritan ancestors!

Portland, Me. W. W. ANDERSON.

SIR: I have waited a long time for someone to speak a new and vigorous word about Protestant worship. The stout article by Prof. Nichols is welcome. His three constructive proposals involve vital issues and merit careful study. May I make brief comments about them, based chiefly upon their effects in the city where I now live.

He proposes a revived centrality of the Bible. I agree as to the importance of the Bible. But what Bible? Prof. Nichols does not say. In this southern town, the Bible has never lost its centrality, but no minister has ever taught his people the historic view of the Bible. Until they do this, the clergy are withholding from the laity a true knowledge of the Scriptures.

He proposes a revived evangelicalism. Here, it has never been lost. But the results are the stodgy complacency of those who claim to know the truth and a constriction of outlook that has shut up the

people in a little house. It has failed to challenge the use of their minds or rouse their conscience toward some of the most urgent needs of the times. It has offered them no faith in the revelations of the living God today and tomorrow.

He proposes a new and restricted discipline. This course might yield profound and stirring results. I should like to see it tried by some bold churches. But in the form here suggested, it would only carry still farther the already extreme isolation of many churches from the best cultivation of the community. I have already sent to a publisher a fuller, though all too short, discussion of this issue.

As to negative criticisms, I do not admit that the story of Unitarian liturgics can be dismissed with the easy phrase "taint of artiness." Artful, yes, in the sense of clear design and moving progression; but arty, no. They have, on the contrary, led and surpassed all other free churches in the development of significant congregational participation. I do not believe that anyone can honestly study the services of the older *Hymn and Tune Book* and those now in use in *Hymns of the Spirit and Services of Religion* and accuse them of mere artiness. Nor two of the ordinary services of our Chicago church which with slight changes have been in use for fifty years and become furniture of the mind for many worshippers. Nor the service for Vocation Day with its moving "Psalm of Labor" from the Apocrypha. Nor the service "In Time of War." It was a very difficult thing for me to move during the war from a church where this searching and compassionate service was used, to federated membership in a local community church where the comparative poverty, not only of utterance but of religious imagination and compassion, was a shockingly thin substitute.

Finally, it will take a far more religious theory of worship than here suggested by Prof. Nichols to displace the solid basis of the best modern worship in living religious experience and positive religious action, the actions of penitence and praise and survey and dedication, coupled with the efforts of mind and heart to give them a content of vital meaning and purpose.

Vero Beach, Fla. VON OGDEN VOGT.

Communist Morality

SIR: Writing of the internal corruption within our cities led by gamblers (May 2) you ask: "What if this apparatus were to fall into the hands of the Communist party?" That is very unfair. I do not like many things the Communists do and do not like many things totalitarian Russia does. But the Communists get their chance by corruption which they set about to clean up.

Have you studied any Russian history? Do you not remember that it was the corrupt alliance of a corrupt church with a corrupt tsarist system which had to be cleaned up by the Communists? Do you not remember that it was a corrupt rule within the family of Chiang Kai-shek whereby the Soongs and the Kungs made millions that

gave the Communists their chance to take over in order to clean up the corruption? Have you not read about the contrast between the soldiers of Mao and those of Chiang? Have you not read of the better discipline of Mao's soldiers?

The Communists may fall short on individual morality. But they do take pride in social morality. When I took a group of students through the Soviet Union several years ago it was interesting to note that a person may get ten years for killing his wife. But for a crime against all the people he would get a heavy sentence. Here it is the reverse.

Let's be fair!

CLARENCE V. HOWELL.

New York, N. Y.

Passing on 'Century' Copies

SIR: You are probably receiving many offers of "used" Centurys for the student in Switzerland (May 2). I hope you have names of enough who desire "used" copies to go around. I would be happy to send mine on.

For two or three years I have sent mine to a young Methodist preacher in Poland. But he has not answered my letters for about a year, so I fear that it has become dangerous for him to receive the magazine. I hope you can give me the name of someone else who needs the copies.

MRS. LEON F. WOOD.

Penn Yan, N. Y.

[More than two dozen readers offered to forward their copies to the Portuguese student who wrote from Switzerland. We expect to be able to supply addresses to which all these copies can be sent after the subscribers have read them, and if there are other subscribers who would care to share in the same missionary service, we will try to supply the addresses of other would-be grateful recipients.—THE EDITORS.]

Information Wanted

SIR: I am seeking information concerning Theodore Ledyard Cuyler and Richard Salter Storrs. If any of your readers heard either of them speak, or can supply any other information about them, I would greatly appreciate receiving it.

S. V. O. PRICHARD, JR.

Dept. of Speech,
University of Iowa,
Iowa City, Iowa.

Folder Available

SIR: Have you seen the folder on gambling, "Our Christian Faith and Gambling," put out by the ministerial association of Madison county, Illinois? It is one of the best statements I have seen. You can get a copy from Rev. Hayward W. Kehl, Evangelical and Reformed Church, Marine, Ill.

DeKalb, Ill.

W. G. FOOTE.

[Yes, it's very good.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Witnesses Win Over Duplessis

Restaurateur Gets Court Decision to Collect Damages—United Church Group Seeks Price Controls

MONTREAL, May 5.—A restaurant owner named Frank Roncarelli has just won a long battle against the provincial authorities in Quebec which began when he stood bail for a number of Jehovah's Witnesses five and six years ago. The liquor permit of Roncarelli's Montreal restaurant was then canceled by Premier M. Duplessis, acting as attorney general. Subsequently Roncarelli took court action against the premier personally, and the superior court here has just ordered Mr. Duplessis to pay \$8,123.53 as damages. Judge C. G. Mackinnon found that the provincial premier performed acts "outside his functions" in interfering with the Quebec liquor commission and canceling a license because of Roncarelli's association with the Witnesses. The defense failed to establish that the restaurateur was a leader or more than a simple adherent of the sect. Mr. Duplessis has since announced that the provincial government will continue to prosecute members of the Witness sect on the grounds of seditious libel in cases that had been at a standstill.

Churches Call for Price Controls

The United Church presbytery of Montreal this week took action to overhaul the machinery of Christian education so that it "can be geared to the high-octane content" of the Christian faith. Ernest Long, retiring presbytery chairman, said that the church is operating with the machinery of two decades ago and is not keeping up with its spiritual insights. Fear was expressed by Thomas E. McLennan of St. James Church that the work of Christian education in churches here is top-heavy with organization and multitudinous activities. The education committee urged more frequent preaching upon basic Christian doctrines and, in Sunday schools, more instruction in the catechism and more frequent scriptural talks. Presbytery called upon the federal government to institute at once a system of price controls to keep necessities at a level where they can be purchased by the low-income group. It voted to ask the government to halt at once all present construction of beverage alcohol producing and distributing companies, as well as taverns and other liquor outlets and race tracks, and to allocate sufficient building materials to provide proper housing. It endorsed the proposed formation of a local council of churches. Presbytery decided to ask the General Council of the United Church to rescind the order forbidding ministers not in the active pastorate to marry divorced persons.

Universities or Armaments?

Every university in Canada today is operating at less than its optimum efficiency because of lack of funds, F. Cyril James,

principal and vice-chancellor of McGill University, said in a luncheon club speech here recently. He warned that if the universities do not receive something like \$10 million additional operating revenues in the very near future "they cannot continue to provide the weapons of our defense or the instruments of Canada's progress." "Is the work of the universities equal in importance to a couple of large radar stations or one fully equipped fighter squadron?" he asked. At present there are 7,735 full-time students at McGill.

Anglicans Oppose Lottery

The Montreal Anglican diocese at the 92nd session of its synod turned down a proposal to have women made eligible as delegates to the official diocesan body. Bishop John Dixon stated that the shortage of clergy is still a pressing problem, with 13 vacant parishes in the diocese. During the past year 10 parish halls, 7 churches and 4 parsonages have been built. He said that the opportunities and responsibilities which confront the Anglican church in Canada are far beyond its resources. In some dioceses in the west only half the parishes have clergymen of their own, and rising costs intensify the problem. Prof. H. H. Walsh urged the synod to take steps to overcome the appalling ignorance of youth in biblical doctrine. The Anglicans condemned the proposed Quebec provincial government lottery, and urged increased government grants for public welfare. They opposed "mercy killing" and commended the Anglican province in South Africa for defending the rights of the native peoples.

And So Forth

Seven students received diplomas at the 84th convocation of the Presbyterian College here last Tuesday. William Barclay, president of the Canadian Council of Churches, was speaker. Principal Robert Lennox conferred honorary Doctor of Divinity degrees on E. G. B. Foote, chaplain of the fleet, Royal Canadian Navy, and Donald W. MacDonald of Dublin Shore, N.S., who spent part of his 40 years in the ministry in Korea.

Plans are under way for organization of a Montreal council of Protestant churches, to cooperate with the Canadian Council of Churches, which will meet here in November at the Church of St. Andrew and St. Paul.

Principal W. A. Ferguson of the Diocesan College here is retiring next month, and will settle in Calgary, Alta.

J. G. Stones has resigned from the pastorate of Main Memorial United Church to accept a call from Windsor United Church, Vancouver.

Sunday school membership of the United Church of Canada went up 19,198 last year to a total of 536,450, with 32 new schools opened.

DECOURCY H. RAYNER.

British Methodism Sponsors 4,000 Youth Clubs

The 4,000 youth clubs operated by British Methodism are reported to be serving 120,000 teen-agers. The Methodist Association of Youth Clubs, which sponsors the agencies, was organized six years ago.

Youngdahl May Seek 4th Term

Minnesota Governor Wants Vindication of Humanitarian Aims—Wheat for India a Statewide Issue

MINNEAPOLIS, May 8.—The Minnesota legislature, which recently ended its biennial session, refused to approve several of the "humanity in government" recommendations made by Gov. Luther W. Youngdahl in his third term inaugural address last January. As a result, the governor seems likely to seek an unprecedented fourth term in 1952 in another effort to win enactment of his program. One of the governor's key proposals rejected by the legislature called for establishment of a system of family courts to attempt conciliation in marriage disputes before they end in divorce. Also defeated were Youngdahl-sponsored bills to establish a fair employment practices commission, to give powers of arrest to state liquor control agents, to revise the state's 90-year-old constitution, to require registration of lobbyists, and to reapportion the state's legislative districts.

Takes to Radio Governor Silenced—

The governor did get increased allowances for his mental health, youth conservation and education programs, which will help protect them from the ravages of inflation, but he did not get as much money as he asked. When the legislature refused to hear him in person, he went on the radio with a dramatic last-minute appeal for a new \$6,500,000 hospital to accommodate 560 of the state's 800 mentally retarded children now on waiting lists. He had to settle for \$100,000 to be used in purchasing a site and planning for the hospital. He won approval for an expansion of his youth conservation program—a forestry camp for delinquent boys. It was conservatives in the governor's own party (Republican) who were responsible for the setback his program suffered; they controlled both houses. Liberals generally supported the governor.

Governor Praised by E. & R. Synod

The Northern synod of the Evangelical and Reformed Church, at its annual meeting in St. Cloud, Minn., warned that military, diplomatic and economic programs are insufficient to meet the present world crisis. "The world can be saved from poverty, exploitation and despair only by a vast spiritual movement that will revolutionize the life of individuals and society," it said. "United military resistance to aggression may be necessary, but it does not solve the basic social and economic problems." Resolutions opposed a permanent universal military training program, but favored the Point IV program of economic aid to backward nations, increased support of missionary programs, and shipment of grain to India. Gov. Youngdahl was commended "for his courageous stand on mental health, on the restriction of gambling and on liquor con-

trol." Victor W. Grupe of Faribault was elected new synod president, succeeding John W. Bunge of Welcome, Minn.

Student Pilgrims Seek Wheat for India

A "Wheat-for-India" caravan of 31 students from two Twin Cities denominational colleges reached Washington, D.C., this week. The students, from Macalester College (Presbyterian), St. Paul, and Augsburg College (Lutheran), Minneapolis, took with them 800 pounds of wheat which they gave India's ambassador as a token gift. The object of the caravan was to spur Congress in passing the wheat-for-India bill. In this connection, the students talked with several congressmen, urging their support. Earlier, Wayne L. Morse, U.S. senator from Oregon, in an address at Central Lutheran Church, Minneapolis, strongly endorsed the proposed legislation.

Cites Franco as Liability

Spain probably would be more of a burden than a help to the United States if East-West war broke out, Walter T. Pattison, University of Minnesota professor, reported here after spending six months in Spain. He gave three reasons why he thinks the Western nations are making a poor gamble on Spain: (1) There is enormous poverty in Spain. "In fostering this poverty, Franco is making more Communists than he ever put down." (2) The Spanish army is extremely poorly equipped. "The army is large, the people are brave, but they couldn't withstand a modern army for any time." (3) The Spanish people are disillusioned. "Miseries of their civil war still engulf many citizens. They must choose the lesser of two evils: Franco or another civil war. They prefer Franco."

Professor Under Fire Of Clergy

Several clergymen of Virginia, Minn., recently demanded the dismissal of a psychology and philosophy instructor from the faculty of their city's junior college because of an alleged "un-Christian" remark he made in his class. The instructor, Charles L. Bane, was reported to have said, during a discussion on illegitimate children who became famous, "There are those who would consider Jesus of Nazareth" as in this class. The clergymen withdrew their demand when Dr. Bane agreed to two conditions laid down by them to the board of education: (1) that he would make a public apology; (2) that he would voluntarily resign "should any similar incidents occur."

And So Forth

The last Augustana Lutheran missionary to leave China, 67-year-old Ann F. Olson, has reached Hongkong, according to word received here at the church's headquarters.

Orville Dahl, vice-president of the California College of Arts and Crafts at Oakland, has been named executive director of the division of higher education in the Evangelical Lutheran Church, which has its national headquarters here.

Ansgar Nelson, native of Denmark and U.S. citizen who serves as Roman Catholic coadjutor bishop of Sweden, has been speaking at several churches in the upper midwest. WILLMAR L. THORKELSON.

Bishop A. J. Moore Heads Methodists

Atlanta Cleric Made President of the Council of Bishops—Presbyterian Churches Seek to Unite

ATLANTA, May 1.—Arthur J. Moore of this city has been elected president of the Council of Bishops of the Methodist Church. He succeeds Ralph J. Magee of Chicago. The council is composed of all the bishops of the Methodist Church in the country (at present 53). Bishop Moore's election at this time is seen as especially significant. The president of the episcopal council has large influence in shaping the work of the General Conference which is held every four years. Its next meeting will be at San Francisco in April 1952.

Churches Hold Revivals Simultaneously

Perhaps the greatest period of evangelism in the history of Georgia was the two weeks of simultaneous revivals recently concluded by all Baptist churches east of the Mississippi. Glowing reports of the results have come in from all over the state as well as from all over the south. In Atlanta, 110 Baptist churches took part in the crusade under the direction of Roland Q. Leavell, president of the New Orleans Baptist Theological Seminary. James W. Middleton, pastor of First Baptist Church, was local chairman. The final report shows that during this period 1,718 new members were added to Atlanta Baptist churches by baptism and 1,075 by letter. Churches of many other denominations sponsored revivals at the same time. No series of meetings has ever had a greater spiritual impact upon the life of the city. The series won the editorial support of the *Atlanta Constitution*, which said: "The wages of our sins is a weakening of the pillars of the country's strength. Unchecked, moral erosion will mean the slow death of our nation. . . . The crusade could not have come at a more needful time."

McCracken Speaks at Peachtree Church

Robert J. McCracken, pastor of Riverside Church, New York city, said at a revival meeting in Peachtree Christian Church here: "In these times of difficulty and confusion more than in normal times, it's the task of the church to major in evangelism. . . . A church which is not recruiting new members is a static organization." In discussing the Kefauver crime probe he commented: "We should not see this thing out of proportion. There is danger just now of that. We must remember that not all games are 'fixed,' that not the entire police force is corrupt, that crime is still the exception." Dr. McCracken told Atlantians that he grew up in the same Scottish shire as the late Peter Marshall, who before going to Washington was pastor of Westminster Church here.

Presbyterian Churches Plan Union

Two committees representing the Presbyterian Church, U.S., and the Associate

Reformed Presbyterian Church announced a few days ago that plans are under way for a possible merger of the two groups by 1952. J. R. McCain, president of Agnes Scott College and a committee member, said the plan will go to the high courts of both denominations in June. The Associate Reformed Presbyterians have about 30,000 members, mostly in North and South Carolina. The Presbyterian Church, U.S., has about 700,000 members. One point covered in the plan is the disposition of Erskine College, Due West, S.C., which is now supported by the A.R.P. Church. Doctrinal standards for the most part would be based on the Westminster Confession and the larger and shorter catechisms. The *Book of Church Order* of the Presbyterian Church, U.S., would be the basis of government, worship and discipline in the united church.

And So Forth

The General Council of the Presbyterian Church, U.S., meeting recently in Atlanta, adopted a budget of \$4,763,080 for 1952-53, a 5 per cent increase over the budget for the preceding fiscal year. The council also adopted a five-year plan of evangelism and stewardship.

Courts Redford, associate executive secretary of the Southern Baptist Convention's Home Mission Board, speaking here at a conference of pastors and mission leaders from 43 cities in 16 states, said that the denomination has set a goal of 2,000,000 baptisms, 5,000 new churches, and 10,000 mission stations in the next five years.

Ellis M. Hogan, 34-year-old former resident of the Atlanta Y.M.C.A. who shot and killed William M. Parker, Y.M.C.A. general secretary, last Oct. 27, has been sentenced to life imprisonment.

Two former Methodist missionaries to China warned a missionary rally of the North Georgia Methodist conference here that the American people must abandon any pacifist leanings in the face of communism. The missionaries are Carlisle Phillips and Allen Jernigan, both former Atlantians, who returned to America a few weeks ago after three years in China.

JAMES P. WESBERRY.

Rule on Loyalty Oath

California Court's Decision Against It May Be Appealed by Regents

SAN FRANCISCO, May 3.—The status of the University of California faculty members who have been suspended because of their refusal to take the loyalty oath demanded by the regents is still in doubt, since it is expected that the regents will appeal the recent decision of the district appellate court that the oath is unconstitutional. The court's ruling was based on the fact that California's constitution prescribes an oath of office for all public officials and says that "no other oath, declaration or test shall be required." So the two-year controversy will go on, and the ban which professional bodies have put on accepting appointments from the university continues in force. The suspended faculty members have been supported by a voluntary 2 per cent assessment that other faculty members have made on their own

announced under way groups by of Agnes e member, h courts of e Associate out 30,000 outh Caro- U.S., has nt covered of Erskine ch is now rch. Doc- t would be ession and isms. The resbyterian of govern- the united

salaries. The cost of their legal representation has also been paid out of the assessment. To date, it is estimated, total cost of litigation in this matter has run to \$100,000.

Churchmen Evaluate Proposed Laws

A list of 22 "good" and 5 "bad" bills now before the California state legislature has been issued by the commission on legislation and public morals of the Northern California-Western Nevada council of churches. The proposed laws deal principally with liquor and gambling controls. Liquor interests here are making a strong effort to encourage more drinking by young people, and the churches seek to protect them by more stringent legislation. W. Earle Smith of the Bay Cities Baptist union heads the commission.

Race Track Gambling Is Condemned

"Legalized pari-mutuel betting at race tracks is a contributing cause to the individual's moral and spiritual deterioration," declared the board of directors of the San Francisco council of churches on April 12. It held that the liquor traffic, "which is permitted to saturate our communities with liquor dispensaries," contributes to delinquency. Asserting that "current practices in liquor advertising deaden moral sensitivity," it denounced "the kind of thinking which permits the use of wealth to influence governmental favors for selfish purposes."

Hold Legislative Conference

At a churchmen's legislative conference held in Sacramento, the state capital, on April 5, state congressmen discussed what groups interested in constructive legislation should and should not do and the governor's legislative secretary spoke on the role of the chief executive and pending legislation. The representative of the state forest protective association described the work of the lobbyist. A sociology professor and a minister dealt with the gambling problem, and an advertising man and a businessman with local control of liquor. Mayor Lawrence Cross of Berkeley, a minister, in an evening address pointed out how important it is that high-minded people get into politics.

And So Forth

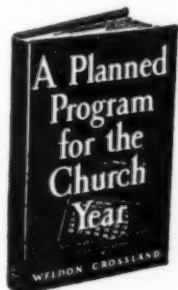
Religious trends in higher education were discussed at the recent fourth annual institute of the California History Foundation at the College of the Pacific.

The American Friends Service Committee held a regional meeting in Sacramento on April 7. The talks mostly concerned the work of the A.F.S.C. as it relates to world peace.
W. EDGAR GREGORY.

'Time of Sharing' Wins Large Audience

The 19 complete radio programs, 13 television presentations and hundreds of spot announcements broadcast in connection with the churches' "One Great Time for Sharing" appeal this year were heard by an estimated 124 million persons, Stanley I. Stuber, executive secretary of the appeal, revealed in a recent report.

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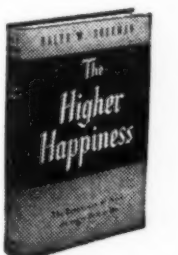


THE HIGHER HAPPINESS

By RALPH W. SOCKMAN. "A fresh treatment of the Beatitudes, original, arresting, incisive."—*The United Presbyterian*. "Penetrating and interesting."—*United Church Observer*. \$2

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By LYNN HAROLD HOUGH. "The Christian humanism of which Dr. Hough is both an eloquent exponent and a shining example here finds expression. . . . Sound thinking."—*Christian Century*. \$1.75

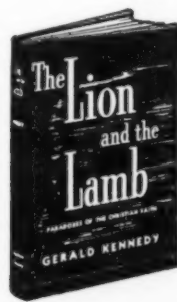
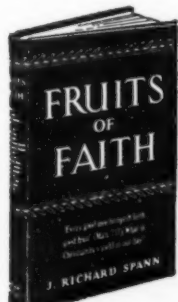
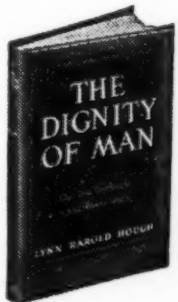


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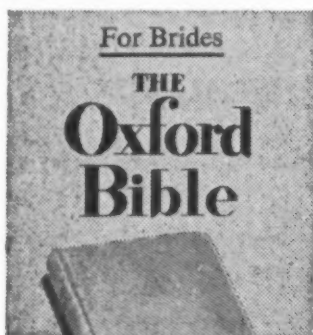
THE LION AND THE LAMB

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National Election Looms in Britain

Bevan Resignation Indicates Poll May Come Soon—Festival of Britain Stresses Religious Drama

LONDON, May 5.—The government has been shaken by the resignation of Aneurin Bevan and other ministers, and the time for an election draws near. Mr. Bevan is frightened by America, which he sees as "so big, so efficient" that when "it starts something it rocks everybody else." He feels that America's stockpiling of raw materials will produce world inflation. "The British worker would not forgive America if he was put out of employment by America's hanging on to the raw materials he needed," says Mr. Bevan. This note appeals to large numbers of the Labor party's rank and file, who do not realize that Mr. Bevan has not faced the tragic dilemma of our time: what is the alternative to rearmament and the consequent using up of the world's raw materials?

Christian Action Presents Prominent Speakers

Christian Action, the unofficial organization which attempts to rally Christian forces here in support of democracy, recently brought a varied list of speakers to the platform of Central hall, Westminster. Viscount Jowitt, the lord chancellor, presided. His colleagues included the Archbishop of Canterbury; Roman Catholic Bishop Craven; R. A. Butler, moderator of the Free churches and one of Mr. Churchill's lieutenants; André Philip of France; Karl Arnold, prime minister of North Rhine-Westphalia; and Richard Stokes, lord privy seal and a rising power in the government. Mr. Philip said there is a lack of hope and faith in the people, who are despairing as they face the possibility of a third world war. "The people of the free nations must act together and let the voice of reason and self-control be heard," he said.

Moravians Start Their Third Century

The Moravian Church in this country is a small body; it has just over 3,000 communicants. Its chief centers are in and near Manchester and at Fulneck, near Leeds, where it maintains excellent schools. The church has been celebrating its 200 years of evangelism and education in Great Britain. It can claim a notable part in the evangelical witness of the nation, particularly since its presence helped in the rise of Methodism. The famous old Moravian chapel in Fetter lane, where John Wesley had his "heart-warming" experience, was destroyed during the war. Through its foreign missions board, the Moravian Church serves in many remote mission fields; its work there is also supported by many Christians outside its regular membership.

Festival Features Religious Drama

Religious dramas constitute one of the most marked contributions of the churches to the Festival of Britain. The fact that

these plays are to be presented in churches indicates the rising interest here in religious drama. Christopher Fry has written for the occasion "A Sleep of Prisoners"; R. M. Baxter, "Your Trumpets, Angels," a ballet; Ronald Duncan, "Our Lady's Tumbler"; R. H. Nard, "Holy Family"; Charles Williams, "The House of the Octopus"; and Robert Gittings, "The Makers of Violence." "The House of the Octopus" was commissioned some years ago by the United Council for Missionary Education, and has been published by Edinburgh House here. It is a moving presentation of the world mission of the church faced by the "octopus" of the state. The Gittings play is to be presented in July as part of the Canterbury Cathedral festival, to which members of Christian churches throughout the world are to be welcomed.

Advance Plans for Intercommunion

The Church of England is conducting conversations with the Church of Scotland and with the Lutheran churches of Denmark, Norway and Iceland with a view to ultimate intercommunion. Two agreements have been reached in the Anglo-Scottish conversations. One is for a mutual arrangement for preachers in the parish churches of both countries. The other is that the Church of England should formally sanction the admission to holy communion of baptized communicant members of the Church of Scotland who are unable to receive the ministrations of their own church. In the Scandinavian discussions, progress has been made in regard to the doctrinal and practical matters which bear upon the relation of the churches and the possibility of full communion among them. Delegations which have taken part in the discussions will present reports to their own church authorities.

Cites Resistance in South Africa

E. W. Grant, president of the Christian Council of South Africa, is at present informing public opinion in this country on conditions in his homeland. He concedes that his country is the only one where racial discrimination has been accepted as a national policy. But the present cleavage in Christian opinion in South Africa and the absence of the Dutch Reformed Church from the Christian Council must not, he says, lead us to suppose that opposition to the government's policy is weak; such opposition is determined, persistent and constructive. Britons hesitate to criticize South Africa, on the ground that the problem is a domestic one. But responsible opinion sees the future of Africa at stake in the situation, and is growing restive as it sees a policy of racial discrimination become part of the law in a member state of the British Commonwealth.

And So Forth

Secretaries from British mission boards are visiting Malaya with a view to expanding missionary work there.

Lancelot A. Garrard, a Unitarian minister, has been named editor of the *Hibbert Journal*.

Half of the \$30,000 needed to meet expenses of next year's World Conference of Friends at Oxford is being raised in Britain.

CRAIG NORTHCOFF.

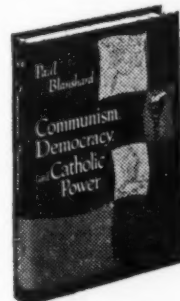


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The pre-publication reviews:

1. PUBLISHERS' WEEKLY BUYERS' FORECAST:

"A further development of the thesis of the author's *American Freedom and Catholic Power* which was published two years ago, has sold [more than 160,000] copies and is still selling at the rate of 1,000 a week. Dealers can sell this new book as they have done the first; it will be resented by Catholics and flayed by communists. In the main, it deals with international problems rather than the purely domestic ones of the first book. Its purpose is stated as 'to bring the three-

way struggle of Communism, Catholicism and democracy into clearer focus.'

"Interesting and ably presented, it will attract wide attention and discussion, but, like the previous book, it will be presented to the public without sensational exploitation or advertising. The first printing will be 25,000 copies. Booksellers have already ordered more than 150,000 stuffers."

2. VIRGINIA KIRKUS' BOOKSHOP SERVICE:

"The author of *American Freedom and Catholic Power* faces an even more difficult task in this study of the three-way struggle between the Vatican, the Kremlin and democracy.

ism, the devices of distortion, deception, exploitation (it is here he will arouse passionate denunciation).

"In seeking basic parallels he has confined his thesis to the institutions of Communism and Catholicism, their political significance as world powers, 'their individual significance as state powers,' their policies, programs and totalitarian aspirations. He has included matters of Faith only so far as both have used their philosophies to further their aims.

"The next part explores the strategies of penetration by which each institution conquers without majorities. With Catholicism in Europe leading the crusade against Communism, this section is peculiarly challenging, controversial on all grounds, political, social, religious.

"The first third presents the historical background, first of one, then the other, important as groundwork for the detailed dissection which follows. Inevitably he sometimes takes refuge in broad generalities.

"Finally he draws his balance sheet, urging adoption of a policy that must oppose the authoritarian spirit wherever found, if democracy is to survive. To be anti-Communist, he feels, is a moral and intellectual necessity for free men. A different set of values is involved in a temperate anti-Vatican policy but the danger he urges can be faced only by breaking the taboo against frank discussion of the Vatican as a threat to responsible citizenship.

"He then studies those phases of Communism and Catholicism which afford parallels of techniques and devices rather than substance:—the ticklish subject of education, the concept of the dedicated personality, the discipline and devotion reflected in institutional-

"Though better organized, better written than the earlier book, it inevitably faces the same challenge as a contribution to awareness of democracy's battles on many fronts."

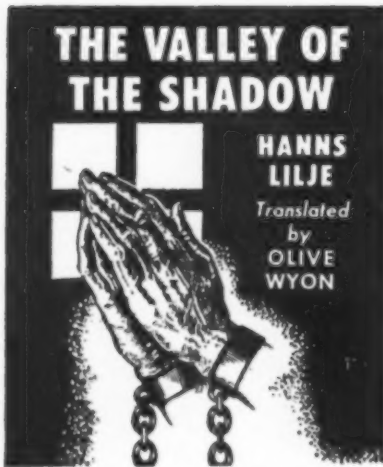
3. HENRY SLOANE COFFIN, *President Emeritus of Union Theological Seminary and former Moderator of the Presbyterian Church:*

"I am most grateful for Paul Blanshard's new book. It seems to me even more important than his earlier work. That showed the activities of the Hierarchy in American life. This looks out on the world scene and studies Communism and Catholicism in all nations.

munism, and even to welcome it, must see the peril involved in taking an ally who will, if the chance offers, destroy the freedom for which we are struggling.

"Both are totalitarian, and both have no room for freedom and democracy. Many who currently are willing to accept the Vatican as an ally against Com-

"The book is splendidly accurate and honest . . . Mr. Blanshard is rendering the entire free world an inestimable service."



TIME: "For Pastor Lilje, as for many another persecuted Christian—solitary confinement, bullying and long interrogations at the hands of the Gestapo—deepened his religious faith."

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Say Protestants Are Communists

Roman Catholics in Mexico Make This Charge—Religious Educators Set Up Interchurch Group

MEXICO, D.F., May 2.—A new tactic is being used in the Roman Catholic offensive against Protestantism—the charge that Protestants are Communists. Earlier, the charge was merely that Protestants are just as dangerous to true Christianity as are Communists. Now a deliberate effort is afoot to make the two appear to be identical. No official pronouncement to this effect has come from Roman church sources; but especially in rural areas, where Catholic propaganda is trying to create a Red scare, the accusation is being spread by local church leaders, both lay and clerical. Protestant leaders believe that this tactic has a higher church source and is part of a new policy against Protestantism, adopted where religious intolerance as such fails to stir up the masses.

Prepare Defense Statement

The National Committee for Evangelical Defense is preparing a statement that will help Protestants anywhere in Mexico to clarify their position regarding communism but at the same time will not furnish a pretext for lumping them with reactionary forces. Protestants in general are in sympathy with the social and economic tenets of the Mexican revolution and are much concerned over present counterrevolutionary policies, which are typified by the resurgence of political Roman Catholicism. So, while opposed to communism, they do not wish to antagonize progressive social forces which are themselves noncommunist.

Lutheran School Thriving

Residents of Santa María la Ribera, a populous suburb of Mexico City, stopped on their way to work one recent morning to look at a notice with which the walls of buildings had been plastered the night before. The notice read: "Catholics of Santa María, attention! The faith of your children runs a great risk at 154 Chopo street. Do not register them in that Protestant center. War on the Lutherans of Chopo street, who have the presumption to build their church right in front of our city park!" Broad-minded Catholics paid little attention to the warning. Some recoiled in disgust at such a display of religious intolerance. One person wrote under the notice: "Do you forget that Jesus preached peace?" As a matter of fact, the warning backfired. Partly because of the free publicity thus given it, the small Lutheran school was soon filled to capacity, with many Roman Catholic children among its new pupils.

Honor the Jefferson Of Mexico

Some 4,000 Protestants and liberals gathered here March 21 at the monument to Benito Juárez to join in a public demonstration for fundamental human liberties. A granddaughter and several great-grand-

children of the patriot and statesman who gave to his country a constitution protecting freedom of thought and worship were present and were given a scroll extolling their ancestor. An army band and a number of speakers, among them a Methodist bishop, participated in the program. Several generals and prominent liberal leaders sat on the rostrum beside Protestant ministers. Uniformed police diverted traffic and protected the gathering. Although some of the speakers fulminated vigorously against Roman Catholicism, there were no unpleasant incidents.

Demonstration Wins Friends

It was before this same monument that, some months ago, the Sinarquistas staged a demonstration during which they placed a black hood on the statue of the great Indian president and addressed insulting speeches to it. After the Protestant demonstration, which was sponsored by the Committee for Evangelical Defense, the Juárez family expressed their appreciation of this act of vindication, and a benediction general told the chairman of the meeting: "Until today I had a very bad idea of the kind of people you Protestants are, but from now on I am your friend."

Form National Council of Christian Education

A new organization, the National Council of Christian Education, under the sponsorship of the Evangelical Council of Churches and affiliated bodies, was the most important outcome of a conference of secretaries and leaders of Christian education held in this city March 30-April 1. Baptists, Congregationalists, Disciples, Methodists, Presbyterians and Quakers attended. The conference emphasized the Bible, literature and audiovisual aids in teaching at the various age levels. The new council is composed mainly of the denominational secretaries of education and the interdenominational secretary. Its purpose is to encourage the denominations to coordinate their educational activities into a total program of Christian training for the whole of Mexico.

Seek to Recover Cathedral

Roman Catholic agencies have launched a fresh attempt to secure the withdrawal from public worship of the San José de Gracia Episcopal Cathedral here and its return to the Roman church. The cathedral was once the chapel of a Roman Catholic convent. The Episcopalians acquired it about 80 years ago, at the time when church property was nationalized.

G. BAEZ-CAMARGO.

Plan October Celebration of Chalcedon Anniversary

The Greek Orthodox ecumenical patriarchate in Istanbul, Turkey, has approved plans for celebrating the 1500th anniversary of the Council of Chalcedon (the fourth ecumenical council), Religious News Service reports. Chalcedon condemned the heresy of Eutyches (Monophysitism) and reaffirmed the condemnation of Nestorianism by the Council of Ephesus in 431. It marked the separation of the Coptic Orthodox and the Armenian Gregorian churches from the early Christian church. The celebrations will be held in October of this year.

Relief Agencies Suffer Attack

Chicago Newspapers Spearhead Charges that Ineligibles Abound on the State Assistance Rolls

CHICAGO, May 8.—Illinois' public assistance and relief program is currently the target of the most sustained attack it has suffered in many years. The *Daily News* and the *Tribune* are carrying almost daily articles implying that the relief rolls contain great numbers of dishonest and ineligible recipients. The *Daily News* arrives at its conclusions by projecting to the total rolls the proportion of ineligibles which the relief agencies discovered among 1,000 "suspected" cases. An independent investigating firm which the Illinois public aid commission employed to look into its rolls disclosed only a very small percentage of ineligibles. The newspapers have paid particular attention to the program of aid to dependent children, which they say fosters illegitimacy, largely among Negroes, and encourages the migration to Chicago of numbers of Negroes from the south "just to get on the relief rolls." This charge overlooks the facts that local industrial firms have solicited workers from the south and that illegitimacy is high among all low income groups. Some observers see the local campaign against the relief agencies as part of a nationwide effort by conservative interests to discredit what they call the "welfare state."

Propose Extension of Residence Limit

Meanwhile, the Illinois legislature is considering a bill which would extend from one to five years the time a resident must live in the state before he can obtain relief. The senate and house have passed a joint resolution urging the removal of the restriction which denies federal funds to states that open public assistance rolls to public scrutiny. Church and welfare leaders maintain that publication of the names of persons on relief would prevent many honest families from applying for sorely needed aid and subject recipients to political intimidation and discrimination. The Chicago church federation's social service department has sent a letter to all Protestant ministers in the area in an attempt to correct some of the distortions of the relief situation appearing in the local press.

Youngdahl Urges Wider Services to Youth

At the 20th annual conference on youth and community service attended here April 19 by 500 leaders of youth from all parts of Illinois, Gov. Luther W. Youngdahl of Minnesota called for a united effort by all churches and community agencies to prevent maladjustment and delinquency among children. "The test of a good community is the provision it makes for the welfare of children of all creeds, colors, races and nationalities without regard to financial or social status of the parents," he declared. "While planning for national defense, we dare not relegate the needs of youth to a place of secondary importance, for by so

doing we would be further weakening the spiritual and human resources that must be in youth if this free nation is to survive."

Oppose Segregated Hospital

Plans for a new hospital for Negroes in Evanston are being opposed by a group of ministers and laymen organized as the North Shore Committee on Hospital Practice, under the chairmanship of Homer A. Jack, Unitarian pastor. They hold that to build the hospital would further freeze the pattern of segregation in the area. They

recommend instead that the two present Evanston hospitals be enlarged to provide the additional beds needed, and that these hospitals be encouraged to accelerate the progress already made in admitting Negro patients. They urge also that the hospitals permit qualified Negro physicians to serve on their staffs.

Churchmen Attend State Legislative Seminar

Delegates to the fifth annual churchman's seminar on legislation and government sponsored by the Illinois church council in

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Springfield April 30-May 1 discussed current and pending developments with Gov. Adlai Stevenson, Director of Welfare Fred K. Hoehler, legislators and other officials. Legislative experts explained the processes of government. The delegates heard Attorney General Ivan Elliott charge that ministers are being poorly informed on matters of law enforcement and are failing to lend effective support to enforcement officials. They passed a resolution calling on the Illinois church council to set up a statewide social action commission representing all

interested denominations to arouse the churches to oppose organized crime and the alcohol and narcotics traffic.

Consider Approaches to Alcohol Problem

Lectures and discussions at the sixth annual National Council on the New Approach to the Alcohol Problem, held here April 17-20, covered the fields of sociology, economics, welfare, education, religious education, women's work, the military services and other areas. A new feature this year was the presence of a number of young ministers and seminary and college students who attended on scholarships. Representing 10 denominations, they came from 9 states. The closing session featured a review of some of the things being done in the matter of alcohol education by a number of denominations. The council was directed by Herbert H. Parish of the National Temperance League, which sponsored it.

And So Forth

The Southern Baptist Convention took another step in its "invasion" of American Baptist Convention territory when it recently organized churches in near-by Elgin and Elmhurst. An official "missionary" was designated by the southern convention to do the organization work.

Hyde Park Baptist Church here recently voted to add to its constitution the following statement: "Persons of any race, denomination or national origin shall be eligible for membership."

The United Church of South Chicago held a week's celebration in April to mark its silver anniversary and completion of the new building which replaces the one destroyed by fire in 1944.

The proposed Illinois fair employment practices bill which would have outlawed discrimination in employment was killed by a four-vote margin in the Republican-controlled senate April 24.

The Illinois supreme court has upheld the action of Cook county's circuit court in revoking the charter of the White Circle League, which sought to create race hatred among white residents of Chicago.

Prominent atomic scientists, representatives of the United Nations, professors, ministers and peace leaders united in calling for universal disarmament at a conference sponsored here April 21 by Peace, Inc., of Greater Chicago.

Second Presbyterian, one of Chicago's oldest churches, is celebrating the 109th anniversary of its founding and the silver anniversary of the pastorate of William Clyde Howard. The anniversary sermon was preached by Pres. Robert Worth Frank of McCormick Theological Seminary. The church has occupied its present location since 1873.

VIRGIL E. LOWDER.

CROP to Share in Greek Relief

The Christian Rural Overseas Program (CROP) and the Heifer Project Committee are the material relief organizations which will cooperate in the distribution of farm tools and implements, food and clothing to refugees in the stricken Jannina area of northwestern Greece. The agencies will cooperate with the ecumenical "Christian Village Service" team of reconstruction technicians at work in the area.

Deplore Germans' Use of Anodynes

Churchmen Join in National Committee to Combat Increasing Indulgence in Alcohol and Tobacco

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, May 1.—Church representatives took part in the recent meeting called by a national committee to consider ways of combating the tendency of more and more Germans to escape reality and everyday routine by the excessive use of alcohol and nicotine. The rapid growth of the liquor and tobacco habits is revealed by figures which show that in North Rhine-Westphalia the consumption of beer rose last year by 40 per cent, and of cigarettes by 70 per cent. Participants in the meeting demanded that undue use of grain, fruit and potatoes for the manufacture of alcohol be forbidden, that tobacco and liquor advertising be regulated by law, that steps be taken to reduce the number of traffic accidents caused by drunken driving, and that no reduction be made in taxes on tobacco and alcoholic drinks so long as the price of basic foods is rising. They urged that the sale of liquor at refreshment stands along the highways be forbidden and that the stands be encouraged to sell soft drinks.

Problems Discussed at Synod Continue Pertinent

At the Synod of the Evangelical Church in Germany, held in Hamburg early last month, 15 speakers considered to what extent political questions can be concretely answered on the basis of the gospel. [See The Christian Century for April 18, p. 485.] Many opinions were put forth and the discussion at times became heated. Maria Niemöller said he was pleased at the response accorded his public statements on German rearmament. Since Niemöller's views on rearmament have met with much opposition in church circles, his reference to them at this meeting did nothing to create greater harmony. However, in a final conciliatory statement, Bishop Otto Dibelius declared that there is plenty of room in the church for a variety of opinions and that the church need not fail because its members are not in complete agreement on political questions. Nevertheless, it is obvious that the basic problems which engaged the Hamburg meeting were not settled; they will continue to play an important part in the church life of this country.

Reaffirm Confidence in Hilfswerk

Hilfswerk, the relief organization of the Evangelical Church in Germany, survived with flying colors the attack made upon it in the Württemberg parliament by the prime minister of that state, who intimated that the agency and its director, Eugen Gerstenmaier of the Bonn parliament, were not to be trusted. Investigation revealed that the charges were entirely political in nature. They were based upon the fact that, because one of its former employees had failed to follow to the letter certain customs and foreign currency regulations, Hilfswerk had

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been compelled to pay a government fine. The investigation completely exonerated the agency and its employees and showed that all the gifts it has received have gone into actual relief work. Bishop Dibelius issued a statement praising Dr. Gerstenmaier for his success in getting a maximum of relief to countless individuals and congregations throughout the country in spite of the confused legal red tape existing after the war. Martin O. Dietrich, Lutheran World Relief secretary for reconstruction in Germany, voiced the unshaken confidence which donors abroad have in the integrity of Dr. Gerstenmaier and his aids.

Church Film Reunites Family

An East German father who was separated from his family during their trek as refugees to the western zones has been reunited with them as the result of the church-sponsored motion picture *Es War Ein Mensch*, which deals with the work the churches do among refugees. His wife saw the film in Munich and was sure one of the expellees shown on the screen was her husband. Reporters interviewed her and the story was carried in the newspapers. Investigation by Hilfswerk, however, revealed that the man in the film was not her hus-

band, and the family was again plunged into despair. Then, a few days later, they received a letter from a distant relative they had not heard from since the war. He had read the story in the papers, learned the family's address, and was writing to tell them that the father was alive and staying in a West German refugee camp. "It was the film in the church hall, after all, which brought us together again," the mother says thankfully.

'Luther Places' in Eisenach Are Repaired

The places in Eisenach associated with Martin Luther, which were more or less damaged during the war, have been repaired. The Luther and Bach houses have been entirely restored. The Eisenach parish has repaired the St. George Church, where Luther sang in the choir and where he preached after he became a reformer. Wartburg castle outside the city, where Luther worked at the task of translating the Bible, was only slightly damaged. It has been repaired, and last year was visited by 150,000 persons.

And So Forth

The committee preparing for the meeting of the Lutheran World Federation in Hanover next year has launched an intensive promotion campaign. It is printing publicity material and posters in four languages and making up badges and postcards featuring events of the Reformation. Twelve-day camps for young people are to be conducted throughout Germany before the meeting opens, and young visitors from abroad will have an opportunity to live in German homes.

The Synod of the Evangelical Church at its Hamburg meeting addressed a vote of thanks to churches throughout the world for the aid they extended to its members after the war, and to the workers who came to Germany to help in relief and reconstruction.

Edward Roehl, famous for translating the Bible into the Swahili language which is spoken by 40 million people in East Africa, where he was a missionary 1896-1914, died here recently at the age of 81.

At a recent meeting in Speyer, the German-French Council of Brethren decided to increase the exchange of ministers between Germany and France. In June it will sponsor a meeting of French and German Protestants at Bièvres, near Paris.

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Liberal, undenominational church seeks associate minister who will also serve as director of new All Peoples Student Center. Church near campus of University of Washington. New modern post-war building. Center houses 28 students from various countries, has dining and recreational facilities for additional fifty. Church emphasis is upon social justice, racial equality, peace through reconciliation and a cooperative economic society.

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Current Feature Films

Prepared by Independent Film Scores
M—Mature. Y—Younger. C—Children.

I Can Get It for You Wholesale (Fox) Dan Dailey, Susan Hayward, Sam Jaffe, George Sanders. *Drama*. Bent on reaching the heights in career as dress designer, heroine does not hesitate to double-cross her partners, take advantage of kindnesses, use her feminine prerogatives to get ahead. But when success is in her grasp, she returns in love and remorse to save her former partners from bankruptcy. Altered from theme of novel of same name, story is more soap opera romance than discerning comment on predatory business tactics the original essayed. It is interesting, expertly done, but has little to say; like other potentially significant films, it feels compelled to make its unlovely heroine suddenly an angel without preparatory motivation. **M, Y**

Raton Pass (War.) Steve Cochran, Dennis Morgan, Patricia Neal, Basil Ruysdael. *Melodrama*. Trouble comes to New Mexico ranch country when heir of wealthy cattleman is snared into matrimony by unprincipled young woman. Prominence of evil characters, intrusion of brutality and treachery make this rather standard western story an unpleasant screen offering. **M**

Valentino (Col.) Richard Carlson, Anthony Dexter, Patricia Medina, Eleanor Parker. *Drama*. Fictionized presentation of the silent screen star who in the twenties gained fabulous public adulation until his early death. Something might have been done to comment on the unbelievable mass hysteria developed around the handsome but not particularly talented Valentino, but this film has not done it. Instead, it presents its fiction in straight-faced manner, has the hero dying because he neglected an illness when his great and only love needed him. Stilted performances in a ridiculous story. **M, Y**

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, Father's Little Dividend, The Happiest Days of Your Life, I'd Climb the Highest Mountain, King Solomon's Mines, The Magnificent Yankee, Molly, Stars in My Crown.

For Mature Audiences: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Halls of Montezuma, Hamlet, Harvey, Kim, The Men, Mystery Street, No Way Out, Payment on Demand, The Red Shoes, Seven Days to Noon, Sunset Boulevard, Tomahawk, Trio.

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